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THE NEW UNITY

For Good Citizenship; Good Literature; and Freedom, Fellowship and Character in Religion.

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The Snowing of the Pines.

Softer than silence, stiller than still air,
Float down from high pine boughs the slender leaves,
The forest floor its annual boon receives,
That comes like snowfall, tireless, tranquil, fair.
Gently they glide, gently they clothe the bare
Old rocks with grace. Their fall a mantle weaves
Of paler yellow than autumnal sheaves
Or those strange blossoms the witch hazels wear.
Athwart long arches the sunbeams pierce their way:
High up the crows are gathering for the night;
The delicate needles fill the air; the jay
Takes through their golden mist his radiant flight;
They fall and fall, till at November's close
The snow-flakes drop as lightly, snows on snows.

THOMAS WENTWORTH HIGGINSON.

Alfred C. Clark & Co., Publishers, 185-187 Dearborn St.

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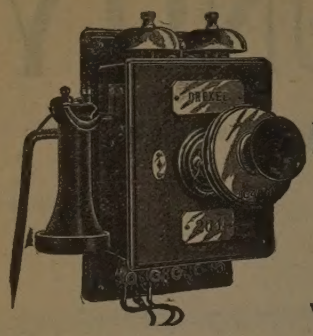

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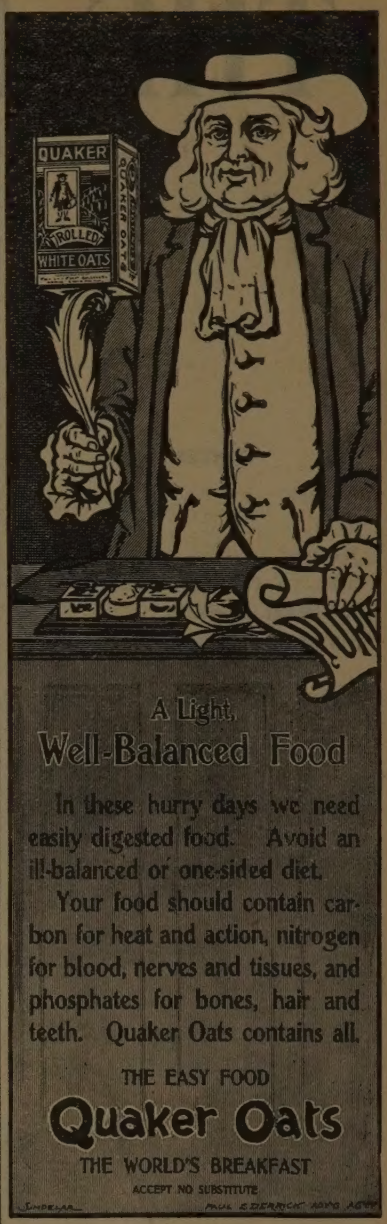
Irving's Christopher Columbus.

The publisher of this paper has been exploiting in connection with our subscription list a complete edition of Dickens' works, the marvel in connection with which is the price. Of course twelve volumes of Dickens and a year's subscription to the NEW UNITY for two dollars is a marvel in spite of light paper and small type; but this week he is making another remarkable proposition concerning a very different kind of work. There is no collusion between the editorial and publishing department of this paper. The three large, handsome volumes which constitute the "Isabella Edition" of the Life of Christopher Columbus, by Washington Irving, are before us, and are in every way an admirable illustration of the best type of subscription book publications. The paper is sumptuous, the type large, the binding elegant and the illustrations numerous and what is more, of the most valuable kind, because a large number of them are reproductions of old and rare illustrations drawn from many antique sources. The famous portraits of Columbus are here reproduced. The quaint drawings found in the geographical and other writings of the fifteenth and sixteenth centuries are here presented in *fac-simile*. In addition to the ever delightful text of Washington Irving, than which there is no more wholesome book to put into the hands of children, and its charm is not lost to the aged, there is in the last volume nearly two hundred pages of appendices, consisting largely of illustrative documents and other historical side lights. In these days when the reputed ashes of the great discoverer are being disturbed once more and borne from the land which he gave to civilization by the exigencies of war, this book is very timely. However the modern Spain may incur our censure and arouse our pity, mayhap, contempt, may our debt of gratitude to the elder Spain remain, and let the ancient glories, appreciated and interpreted by our American Washington Irving be studied anew. Quite independent of any commercial interest or subscription advantages, we hope that the publisher of this paper will be successful in placing many of these volumes where they will delight the children and soothe the tired nerves of the mature.—*New Unity, December 8th.*

YOU WILL REALIZE THAT "THEY LIVE WELL WHO LIVE CLEANLY," IF YOU USE

SAPOLIO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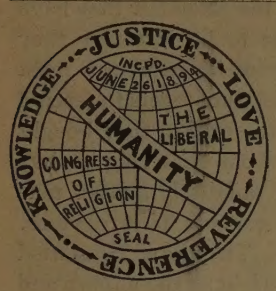

TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.
—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

There is no slight of hand possible with the virtues of God, and the sternest of all facts is that you cannot be made good by a miracle and cannot be happy unless you have earned the right to happiness by rectitude of life. HEPWORTH.

Christmas is in the air. Before it is too late let us reënforce ourselves with the thought that Christmas is acceptable only as it incarnates its gospel in the life about us, recognizes the babe of Bethlehem in our own homes, and the regnant son of the carpenter in the righteous demands of the trades unions of Chicago, and feeling the Father's hand in the grasp of our fellows, hearing His voice in the cry of the helpless, feeling the eternal arms around us in the embrace of loved ones, and growing more and more conscious of the holy bonds that unite us to the most distant and make religion in deed and in truth universal by making it increasingly a thing of sympathy and aspiration and decreasingly a thing of forms and formula. Such interpretations will make the blessed day more and more blessed as the years go by, because it will touch more and more lives with the blessedness of love and peace and the more exceeding blessedness of helpfulness.

Cardinal Gibbons said in a recent address, "What is the greatest need of our time? Is it churches? They are necessary for the dissemination of Christian truth. Is it schools? They are most important indeed, for they mean an ability to earn a living to the individual. Is it hospitals or asylums? They are necessary and most useful in the alleviation of the sick. But none of these is the most important necessity of the age. What the times need is sturdy manhood, which will be persistent in the carrying out of the dictates of conscience in social, religious and political life. The times need men who will follow their conscience rather than expediency, principles rather than popularity. . . . . The man who follows his conscience has but one master,—God—and he will enjoy the liberty and glory of the kingdom of God." This is hardly the doctrine we have been taught to expect from the hierarchs of the Catholic church. But may we not reasonably expect that the growth of conscience in the nineteenth century will find one of its grandest expressions in this mother of churches.

Many and many of us will join with the Scotchman in lamenting the death of John Caird. This brave and noble colleague of Robert Burns in breaking up the bitter power of Calvinism over Scotch sentiment, reached the hearts of many of us who were feeling our way into the same light in other lands. But the grandest thing about Caird was that he was in the fullest sense a constructive thinker, and not a mere destroyer of the old. The *London Speaker* says of him: "It is enough for Caird's permanent fame that he was in the opinion of sermon-tasters, the most accomplished and eloquent of its pulpiteers. To realize the magic of Caird's magnetism one would require to have seen him before he devoted himself to academic teaching, and while still a popular teacher in Galsgow. The preacher was a spiritually-intoxicated man; and had the capacity of sounding those depths of spirituality in the Scottish nature which are sealed to the stranger! The orthodoxy that now lives in Scotland is of a wholly new type, thanks to Caird, consistent with freedom of criticism and with all those bright hopes concerning the destiny of man which Knox and Calvin knew nothing about. If you have not yet read any of the books of Caird it will do you good to gather them in. The world moves sympathetically forward; and we are not far from a great Anglo-Saxon Federation of religious work, as well as civic.

The Editor of the *New England Magazine*, Edwin D. Mead, in a recent contribution to the *Boston Herald*, puts the recently acquired humanitarian interest in the Philippines Islands on the part of American citizens, in the following interesting light:

Our government is clearly preparing to seize the Philippine islands. It proposes to pay Spain $20,000,000 to soften her protest against the seizure. The seizure is made, it is declared, solely in the interest and for the good of the Philippine people. Were it for our own profit or advantage, the President declares, and all honest men agree, it would be political immorality. The Philippine people do not ask or desire the seizure, but it is declared that we must not consider that, in the imperative necessity that we should lift them up and do them good.

How much do we wish to do them good? How much do the politicians really care about that? How much do the ministers of Jesus Christ, now making themselves spokesmen for government by gunboat, really care about it?

The conservative estimate of Gen. Howard for the army which we must maintain in the Philippines, if we seize them, is 24,000 men. That means $24,000,000 a year. There must also be a squadron, of which we will say nothing.

Would the politicians and the fighting parsons vote $10,000,000 to be expended to-morrow for the good of the Philippine people, under the direction of a commission of five—three Americans, one Filipino and one Spaniard—if Spain would agree to it, as she unquestionably would? Would they vote $12,000,000 a year to continue the good work for the next ten years—the work of improving harbors, of establishing good schools and libraries, of sending one hundred young men each year to American and European universities, of promoting scientific knowledge of the trades and of developing agriculture?

Do they not know that this use of money—one-half the amount which is proposed for the other use—would leave the people of the Philippines ten times farther ahead in every good thing than the policy which they meditate, while saving the republic from plunging into the hoary old sins of conquest and militarism at the very hour when the gospel of peace has reached even the lips of czars? Of coarse they know it. Would they vote for this thing? Why not? Because the good of the Philippine people is not what they are thinking about, or because if it is, their thought is not an inch deep.

When England twenty years ago, seized Cyprus, as our government now proposes to seize the Philippines, and Lord Salisbury defended it openly in Parliament by the arguments which are in the hearts of our politicians, but which they keep for the most part off their lips, Gladstone did not hesitate to declare that his words "were more like the words of a political bandit than of a British minister." It was the truth; but Lord Salisbury deserved at least this credit—that his brutality saved him from hypocrisy.

No more interesting or unique personality is now to be seen in American life than that of Colonel Roosvelt, governor elect of the great state of New York. Mr. Roosvelt is an interesting study as an independent in politics, as a dashing military hero, as a student of history who just now in the multiplicity of his other cares and the great pressure upon him in many directions is giving a course of Lowell Institute lectures on "The Western Movement of the American People." He will be dealing with such questions as "The Backwoodsman and his Successors," "The Indian," "Commonwealth Building Beyond the Alleghanies," etc. But more striking and more interesting than all of these phases of this thoroughly alive man is the fact that here is an heir of wealth, a young man who might have given his life to indolence, luxury or selfish culture, preferring to be in the thick of the fight, using his wealth to augment his citizenship, justifying his inheritance by consecrating it to the public. After noting so many nerveless heirs of the nervy captains of industry, the lackadaisical dudes and kid-gloved anglo-maniacs that represent the degenerate descendants of the great merchant kings and pioneer manufacturers, it is refreshing to come upon a man like Theodore Roosvelt, who has preserved his virility and in whose hands his estate is a splendid weapon in the battle for good government and progressive ideas. Colonel Roosvelt is not wholly unique in this respect. Chicago has a few men of this stamp and they largely hold the destiny of this city in their hands. Wealth that makes for impotency is a curse, but there is a wealth that contributes to the potency of the owner that is the hope of the future.

Chicago has come to the expected humiliation. The "wind" of corruption that was sown in Springfield during the last legislature in the shape of the infamous Allen law, which it is universally understood was secured by a free use of corruption money, is reaping the "whirlwind" in Chicago in the way of an ordinance giving away, far a trifling consideration, all the street franchises of this great city for another fifty years. The great street car barons held back their capital as long as they dared to, hoping the public would forget the Springfield disgrace, but since the last election put its seal of condemnation upon the Allen law they have seen that there is no time to be lost. If they are to profit by their iniquitous investment it must be done before the next legislature meets to rescind the disgraceful act, and so the capital that bought the state legislature is now busy in trying to buy up the Chicago council, an obviously lighted purchase. A majority of the council, it is obvious, have already been secured. They have consented for a price to sell away the right of the unborn and to be in the disgraceful line. The only hope is that there is a righteous minority sufficiently large to sustain the Mayor's veto. As we write the better elements in the city are aroused. Mass meetings, local and central, are being held. Public indignation is expressing itself through the better elements in both parties and all the papers in the city, save that one that was purchased some time ago for this very purpose by the very parties that, after having bought up the *Inter Ocean*, proceeded to buy up the state legislature and so much of the state administration as was necessary to its purpose. These parties are now trying to make good their investment by buying up the city council, thus safely capitalizing the growth, invention and unknown development of Chicago the next half century for the personal advantage of themselves and their decendants. Perhaps things must grow worse before they grow better but eventually the enormity of this transaction and the moral degradation implied thereby will appear in its true light and people will wonder at our boasted "Christianity" and our so called "high civilization."

December.

December is the month of glaring contradictions in our modern church and city life. Christianity would fain make it the month of relaxation. The traditions left us by our forefathers make it the month of festivities. The happy yule-tide of our Saxon fore-elders swung through its twenty days; the child was the "abbott of misrule" and in his hand was placed the fantastic wand of empire. But this commercial age has made it the tiresome month of sharp bargains, incessant shoppings and intrusive advertisings. For these weeks of money spending the trades-people have been making ready for months and with fierce energy they are making their hay "while the sun shines." The season that was meant to bring buoyancy and mirth into the most dismal home and a little playfulness into the life of the most poverty-pinched child, witnesses in our great city thousands of little boys and girls overworked and underpaid, starting early

and coming home late in order that the Christmas holiday trade in toys and gifts may be pushed to its maximum. And in the church the month that is supposed to be given to quiet meditations on the past and wise preparation for the future is despiritualized to its utmost by the speculative spirit and the financial anxieties. Fairs, bazars, charity parties, pulpit appeals, anything, everything that will find special entreé to closed pocketbooks, to find a few more dollars for church treasuries, to bring up arrearages and to close the accounts of the last year, rather than deliberate greetings for a better work the next year. It is hard to fix responsibilities here. There is such a show of goodness in these evil things, such a grim inevitableness in it all that no remedy can be found except by heroically going back to some first principles and beginning again. The commercialism of our age and day has struck too deep into our religion. It degrades our gift-making. It makes mean our contributions to religion. We give under pressure and spasmodically what we ought to give cheerfully and systematically. The man who at the beginning of the year compromises with his conscience and subscribes but seventy-five per cent. of what his own judgment says is his fair tithing to the church he believes in on the score that the other twenty-five per cent. will be called for at the end of the year to "bring up arrearages," is himself perpetuating a vicious economy and helping to enslave the church he believes in and the cause of religion he advocates. Let the conscience be reckoned with at the first of the year. Let him square his purse with his obligations as an executive unit of the church he lives in, and then let the church go up or down on its honest merits in society and save itself and its exponents from the humiliating attitude of dependents and mendicants.

Who will redeem for us the month of December, restore it to its Christmas relaxation, its Christian dignity and the Christlike concern for the future? Now should be the time to energize the banking side of religion, to emphasize the priestly nurture of just habits, systematic discipline and the thrift that makes for character and to rejoice in the reign of the Christ-Child, the blessed innocence of babyhood.

In most countries it is the military hero that gains popular applause. Those who destroy life secure the bronze or marble monuments,—those who add to the pleasures of mankind are seldom recognized. Belgium is an exception. Its great men receive public decorations which come to kings and conquerors only, elsewhere. Van Houtte, Linden, Verschaffelt, De Smet, Van Gert, Baumann, Roezl, Wallis, Warcewicz, and other great friends of horticulture, received almost royal honors when living, and monuments when dead. —*Meehan's Monthly.*

Notes by E. P. Powell.

It has come about as the century closes, that no branch of study is more important to the development of true citizenship than history. It follows that we must get rid of a vast amount of Charletan work in the way of historical writing. It is not simply the direct falsehoods that have been told, but the perverted purposes to which history has been applied, that we must rout. It is pleasant therefore to read, in the *Nineteenth Century,* a thoroughly wholesome criticism of the historian Froude. Mr. Froude was a master of vivid brilliant narration. But he lacked both historic common sense and historic conscience. At the very bottom of his whole theory of history lies this tremendous blunder,—that history has no such connection that we may be able to know thereby the history of man. He denied that we could know the causes of events or the causes of the conduct of society. In other words evolution as applied to human life was a mere dream of the philosopher, and without a basis in fact. Froude was bewitched with theories. He wrote down Ireland as a matter of necessity, without any consideration of fact. It was in his temperament to do it. He spent a vast amount of labor in proving that Henry VIII. was a saint, and all his wives deserving of their fate. Queen Elizabeth he vented all his wrath upon, and proved, apparently to his own satisfaction, that she was totally devoid of all elements of greatness.

The editor of *Open Court* gives us a very charming editorial on Cuba as an "allied republic" of the United States. Dr. Carus is still troubled with the pledge given at the outbreak of the war that we did not intend to fight for the acquisition of property. His solution would be, "Let Cuba be an independent republic; but let the government of free Cuba be inseparable alliance with the United States. But if Cuba were an independent republic, how can we be possibly assured of an inseparable alliance? The Doctor quietly passes around the corner and places his independent republic under the protection of the United States. On the whole is not the very best possible outcome to this and other problems of the war, to let them be solved as time throws light upon them? We can see a great ways farther in some directions than we could in April last.

Among the current cartoons, political and otherwise, there is very much that would go to make excellent history. In fact a good historian of cartoons is a desirable character to be found. One of the nearest touches of the political cartoonist is the new way of spelling platform in New York States. He spells it with two t's and a capital p.

Mr. Escott, writing in the *New Century Review* of England, argues with a good deal of force, that in spite of the apparent lapse of religious thought and feeling, religious revival and growth were never more certain than at the present time. He believes that this will be ultimately a sort of reunion or fraterization of all sects. It will, in fact, "amount to a step toward the end advocated by Arnold; namely a larger interchange between preaching of the National church and

Protestant churches, and so will tend to consolidation." In this country we are seeing very much to convince us that religious life is not dying out, but is growing more broad, generous, human, and that the bias is toward a fellowship of those who love God and man.

I held Thomas F. Bayard, our Embassador to England and Ex-Secretary of State, in such high esteem, that I wish I could call all young Americans to a study of his special traits of character. I quote with great pleasure from the *London Outlook*, which says, "The man was a good deal more than the orator so many of us saw in him. Beyond his rare eloquence were a purpose and determination, a stern sense of duty, that harmonized well with the Puritan stock from which he sprang. Some people, and more especially a certain section of his own country-men, has never forgiven Mr. Bayard for being a gentleman first and a politician afterward. He met with a good deal of abuse, but the solid appreciation that more than counterbalanced these carpings, must have amply demonstrated that his mission on this side of the Atlantic was no vain one." The *Public Ledger* of Philadelphia says of Mr. Bayard, "Mr. Bayard's life was without reproach. His character was stainless. He leaves to his country, to his State and to his kindred a spotless name. He was a fine type of American statesmanship. His ideals of public life were of the very best; and few Americans in public station have realized them so faithfully as he has realized them throughout a long official life. In one of his college addresses he drew the portrait of his ideal of a public man. He would have him observe honor and possess a delicate pride in his private and public conduct, and the moral influence to be obtained by dignified self-respect, intelligence, and high personal integrity. In these terms Mr. Bayard unconsciously, but photographically, produced a portraiture of his own personality." Let us above all Things as Americans not lose our capacity for distinguishing a truly noble man when he appears. It is our danger.

Professor James Hyslop, of Columbia University, reviewing the report of the Society for Psychical Research, thinks that at last the investigation has fulfilled the following demands: "(1) The messages given, represent facts, which it is impossible the medium obtained by ordinary methods, and which the investigator is sure were not so obtained. (2) The facts represent matter not within the knowledge of the investigators; so as to exclude telepathy between them and the medium. (3) The facts are verifiable; and are not allegations about a transcendental existence, which nobody can possibly prove or disprove." It is to be hoped that this reappearance of psychical investigation will not stimulate the humbugs and frauds to multiply their imposition upon society. It is also to be hoped that the way is not now long to the establishment of direct communication between those in the flesh and those out of it. Whatever our theological bias, we may all hope for this one great result, that the universe may be open to investigation from a psychical standpoint as freely as from a physical.

The Liberal Congress.

Hospitable to all forms of thought: Everyone Responsible for His Own.

Anniversary Hymn.

O God, who made the eternal hills,
A temple grand, from earliest time—
We worship thee, whose presence fills
All nature with thy power sublime.

Thy truth shines dimly, hid from view
In bibles thick with ancient dust;
Give us to-day thy word anew—
The larger thought, the deeper trust.

We daré to trust thy changeless love,
No creed can turn our hearts to fear;
The law by which the ages move
Will guide our footsteps now and here.

We need no sign nor graven stone
As witness of divinity;
Thy love is proven by our own,
And faith in man is faith in thee.

—*Carleton F. Brown.*

The Church of the Future.

There are many "liberal" Christians who strongly advocate the use of the word "Unitarian" as best describing the attitude of liberal Christianity.

It is very natural that members of the Unitarian Church should prefer to retain this name, or rather nick-name—for it was originally, we believe, given as a nick-name. To depart from this name seems to them like hauling down a flag under which some brave fighting has been done. But even among Unitarians there is a division of opinion on this point.

The argument against such a designation is that it is a theological term, whereas the church of the future, it is held, will not make one theology an essential bond of fellowship, but will recognize the compatibility of many theologies with Christian religion. Religion, in short, not theology, will be its watchword.

The word "Unitarian" suggests to many antagonism and sectarianism, not Catholicism, and it does not adequately express the distinguishing feature of Christian love, humanity and freedom, or the wide functions of that ideal church which floats before the minds and glows in the hearts of so many in this nineteenth century.

Moreover, to some minds at least, "Unitarian" does not express even the theological position of modern theologians who have drunk of the streams of modern philosophy and poetry with their immanent God in all and through all, Biblical criticism, and the grand "historical method" which has revolutionized the theology of all the churches. They feel that Trinitarianism has not been altogether wrong, and that there is that in the "orthodox" churches which is not to be lightly discarded.

It may be still further agreed that a liberal church must include people at different stages of evolution, and that if they are forced either to declare themselves "Unitarian" (a word which has no authoritative definition), or be as they were, they prefer to be as they were.

For our own part we do not think that the church of the future will call itself "Unitarian," and we feel that the name is a source of weakness to the liberal movement, failing, as it does, to express the deep re-

ligious and humanitarian enthusiasm of some of the finest men even in the Unitarian church, such as Martineau, Emerson, Stopford Brooke, and many others. "Unitarian seems rather to hide their beautiful light under a bushel.

We quite understand that there may be grave difficulties in the way of Unitarians altering the name; but are there not as grave practical difficulties in the way of retaining it? We owe much to them. Might we not owe still more if they would help to pave the way to a universal church?

We do not think the church of the future should even call itself "Protestant"; for, in truth, liberal Christianity is no longer the Protestantism of Luther, Calvin, or Knox, though developed out of that Protestantism.

Why should not we, then, fall back on the good old word "Catholic"? "The Free Catholic Church" would embrace all, while its "functions," as Martineau (we think) has said—its practical aims—might be defined without involving a dogmatic statement of theology. Individual churches could still retain their special forms of ritual, and even of church-government, as branches in the larger organization. We cannot expect old Unitarian churches to forego their name. But neither can we expect other churches to forego their distinctive titles and adopt another's. This would be like hauling down their flag. The only way out of the difficulty seems to be the adoption of some name that will embrace all.

The whole question is one demanding the serious thought of all who have at heart the cause of real evangelical religion and liberty, and that church of the future of which Catholic souls to-day are dreaming.—*Rev. Charles Strong, D. D., in the Australian Harald.*

Conformity and Non-Conformity.

Lord Eldon said, in his old age, that if he were to begin life over again, he would begin as an agitator. An agitator is, of necessity, a non-conformist. Whenever there is disagreement with current beliefs, no matter what its nature, there is non-conformity; and whosoever would be true to himself, must dare to be a non-conformist. When the crucial moment comes, he must dissent from some things he has most reverenced. The very nature of progress lies in the line of departure from accepted systems; but unless this advance is made in the right spirit, there is retrogression. Let the dews of sense rise to meet the sunshine of spirit, "till there is generated the rare quality of humility, that gentle graciousness which perceives the Holy Spirit to be the conservator of the new-old life."

Man, so far as we know, is the only creature aspiring to conformity with the image of God. Hence he seeks, for aid in his improvement, some such moral help as in science is called a working hypothesis; that is, a system or plan by which the scientist may select facts for future guidance. Amid the multiplicity of facts, the wise student has some method whereby to choose those he most needs for his own use. Instead of rambling through the world, making random snap-shots of what he sees, he directs his attention to a special series of recurrences. First reviewing what is kuown concerning these facts, he makes himself conversant with conclusions already established. He then seeks to discern additional facts in the same field, making more careful discriminations and closer classifications; and finally he labors to more thoroughly estimate the value of his own discoveries. If, says one who speaks from large experience, the explorer would be successful, his investigations must always be suggested by some theory as to what may further be ascertained. He may find his speculation wrong, or discover something unlooked for, but without some working hypothesis, he will make no advance in any direction. More than once have astronomers fixed the location of an unknown planet, before it was detected through the telescope, simply because the working mathematical hypothesis pointed inevitably to the presence of such an astronomic body.

As in the natural realm, so in the intellectual, moral and spiritual. Reason and imagination should be conjoined, and all the liberated powers of mind employed in grand research, whether the object in view be a new orb or a new spiritual law. All eminent natural scientists have been not only devout conformists but equally devout non-conformists also, whether they be Agassiz and Darwin studying biology, Linnæus studying botany, Kepler studying astronomy, or John Stuart Mill studying economics. What if they find that each successive discovery partially refutes its predecessor, this does not undervalue the past. Suppose the scientist daily contradicts himself; he must none the less yield to the new facts, for only thus can he see his God clothed with new form and color. Emerson says: "Strive not to be consistent, but to be true!" leaving Truth to maintain her own consistency.—*From a sermon by Mrs. J. C. Woodbury.*

If Only.

If only we were worthier found
Of the stout ball that bears us round!
Might one be healed from fevering thought,
And only look, each night,
On some plain work well wrought;
Or if a man as right and true might be
As a flower or a tree!
I would give all the mind
In the prim city's hoard can find—
House with its scrap-art bedight,
Straightened manners of the street,
Smooth-voiced society—
If so the swiftness of the wind
Might pass into my feet;
If so the sweetness of the wheat
Into my soul might pass,
And the clear courage of the grass,—
If the lark caroled in my song,—
If one tithe of the faithfulness,
Of the bird-mother with her brook,
Into my selfish heart might press,
And make me instinct-good!

—*Edward Rowland Sill.*

Whiles in the early winter eve
We pass amid the gathering night
Some homestead that we had to leave
Years past; and see its candles bright
Shine in the room beside the door
Where we were merry years agone
But now must never enter more,
As still the dark road drives us on.
E'en so the world of men may turn
At even of some hurried day
And see the ancient glimmer burn
Across the waste that hath no way;
Then with that faint light in its eyes
A while I bid it linger near
And nurse in wavering memories
The bitter-sweet of days that were.

—*William Morris.*

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid.

Authority in Religion.

BY REV. JOHN FAVILLE, PH. D., PASTOR OF CONGREGATIONAL CHURCH OF APPLETON, WISCONSIN.

This paper is a search for an infallible authority in religion, an authority which is the sole and final court of appeal for those who live under the system of religion called Christian.

The subject of religious authority is man; the object is to tell him what is true and what is right, that he may make no mistake as to his creed and his conduct.

In order that he may have a pure fountain for knowledge, a sure rest for faith, an unerring guide for practice, there has been a ceaseless search for an authority like Joseph's sheaf, to which all others must bow, or an Aaron's rod, which could swallow all the rest.

As theists we make God the seat, the primal source of all authority in religion. To whom or to what has He made known His plans and purposes? Is there an exclusive and inclusive medium or vehicle which He has chosen to this end?

Our plan of search will be:

I. To hear the claims of the authorities assuming supremacy.
II. To investigate their claims.
III. To determine what is the true philosophy of authority in religion.

Historically, four authorities have contended for mastery. Each has claimed to be sufficient and has attempted in a measure to usurp the place of the others. They are:

1. The Church.
2. The Bible.
3. The Person.
4. The Christ.

I. The Church—

More people accept the Roman Catholic Church as final authority than that of any other claimant. What are its assertions? Says Cardinal Newman: "To her is committed the care and the interpretation of revelation. The word of the church is the word of the revelation. That the church is the infallible oracle of truth is the fundamental dogma of the Catholic religion. I believe what the church proposes to be believed is an act of real assent, including all particular assents, notional and real, and while it is possible for unlearned as well as learned, it is imperative on learned as well as unlearned. And thus it is by believing the word of the church implicité, i. e., by believing all that that word does, or shall declare itself to contain, every Catholic according to his intellectual capacity supplements the shortcomings of his knowledge, without blunting his real assent to what is elementary, and takes upon himself from the first the whole truth of revelation, progressing from one apprehension of it to another according to his opportunities of doing so."

Says Cardinal Manning: "Whatever God has revealed man, when he knows it, is bound to believe it. But God has made provisions that man should know His revelation, because He has committed it to his church, as the guardian and teacher of truth. Whatever, therefore, the church proposes to our belief as the word of God, we are bound to believe by divine and Catholic faith.

"To this end God has instituted in the world His visible church; one, universal, indefectible, immutable, ever multiplying. It was instituted and is guided perpetually by God Himself, and is therefore a divine witness, ordained by God as the infallible motive of credibility and the channel of His revelation to mankind. Further, it is clear that the church has an infallible guidance, not only in all matters that are revealed, but also in all matters that are opposed to revelation, for the church could not discharge its office as the teacher of all nations unless it were able with infallible certainty to proscribe doctrines at variance with the word of God."

Says Cardinal Gibbons: "The church has an authority from God to teach regarding faith and morals, and in her teaching she is preserved from error by a special guidance of the Holy Spirit. That the church was infallible in the apostolic age is denied by no churchman. God loves us as much as He loved the primitive Christians; Christ died for us as well as for them, and we have as much need for unerring teachers as they. We teach and define, says the 'Vatican Decrees,' that it is a dogma divinely revealed that the Roman Pontiff, when he speaks ex-cathedra, that is, when in the discharge of the office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal church, by the divine assistance promised to him in Blessed Peter, is possessed of that infallibility with which the Divine Redeemer willed that His church should be endowed for defining doctrine regarding faith and morals; and that therefore such definitions of the Roman Pontiff are irreformable of themselves and not from the consent of the church.

"But if any one—which may God avert—presume to contradict this, our definition, let him be anathemed."

"A large portion of the religious world," says Cornwall-Lewis, "makes the standard of religious truth to consist in the teaching of the church. The argument is, there are certain marks of the true church, 'Unity,' 'Sanctity,' 'Catholicity,' 'Apostolicity,' etc. A certain church has these, hence what it teaches is to be believed without examination because the church so teaches." "The claim of this church," says James Martineau, "is that they have actually got divine truth enclosed within a ring fence still pure and integral after all these ages—a paradise of God, where His voice is heard and his presence is felt, planted amid the profane wilds around. * * * The Catholic Church claims to be the exclusive trustee of revelation, the sole channel of supernatural grace, the infallible witness and interpreter of divine truth."

"The Church of Rome," says Marcus Dodds, "claimed two functions. * * * It claimed to be the permanent incarnation of Christ, the body of the Lord, the organ of His spirit equally with scripture, able to guide to God; and it claimed to be alone able to determine what is scripture. In the Canons and Decrees of the Council of Trent (Decree IV.) is this statement: 'But if any one receive not as sacred and canonical the said

books entire, with all their parts as they have been used to be read in the Catholic Church, and as they are contained in the old Latin Vulgate edition, and knowingly and deliberately contemn the traditions aforesaid, let him be anathemea.' The Catholic theologian, says Fairbairn, can never get behind the institution, the church; it surrounds him, fills him, teaches, guides, superintends him, allows him as a theologian no independent being of his own or apart from it. * * * If he would go he must be taken by his church, to find what it has found, to think what it has determined."

Here, then, is an alleged final authority in religion. The church is equipped for unerring decisions in faith and morals. God has delegated absolute power to determine belief and conduct to this institution.

The second claimant for final authority is:

II. The Bible—

James Martineau puts this claim in these words: "According to the Protestant theory divine revelation is permanent only in its effects. In itself it is a past transaction, supernaturally interpolated in the history of mankind and completed in the first century of our era. From that era, the source for him of all divine authority, he is now separated by three-score generations, and whatever is true in heavenly things, whatever is holy must cross that interval ere its tones can reach him. For his knowledge of it he is dependent on its records, created by the first actors or observers on that sacred stage, and handed down by successive witnesses of their identity, and it is only as native to that age and stereotyping its inspired voice that the Christian scriptures speak to him as the word of God. If the facts are real the doctrines are certain, if the books are authentic the facts are real—that the books are authentic adequate testimony proves."

"The fundamental dogma of Protestantism," says Newman, "is the exclusive authority of the Holy Scriptures. * * * He (the Protestant) holds that the scripture is the divine revelation itself, that it is inspired, that nothing is known in doctrine but what is there, that the church has no authority in matters of doctrine."

Says Marcus Dodds: "The reformation was no doubt a transference of allegiance from the church to the scriptures, and there is a type of Protestant who, just as the Romanist exhausts his right of judgment in one decision for the church, so the Protestant exhausts his in the one decision that the Bible is the word of God. * * * There are two views current among Protestants regarding the infallible or divine authority of the Bible. The one sees in scripture universal infallibility in each and all of its parts; the other finds in it, taken as a whole, the infallible message of God."

"This doctrine of the independent sovereign authority of the Holy Scriptures," says Professor Briggs, "is sufficient of itself to convince, assure and give infallible certainty to men as regards its own authority, is one of the most precious doctrines of the reformation. * * * The reformers rescued the Holy Scriptures from the hands of ecclesiastics and exalted them to an independent divine authority, as the only infallible rule of faith and practice."

Prof. Olin A. Curtis, in his "Inaugural Address," Drew Seminary, '96, says: "Nor can we allow any change of emphasis as to the authority of the Bible. This book must be taken as our final and only authority on the facts and doctrines of redemption, and on all the principles of Christian practice."

Says Prof. Shedd: "The first position to be taken respecting the Bible is that it is all of it inspired. The original autograph volume of inspiration was free from error." * * * He quotes with approbation Quenstedt, who says: "Scripture is infallible truth, free from all error; each and everything contained in it is absolute truth, be it doctrine, morals, history, chronology, topography or proper names."

Prof. Hodge in his "Systematic Theology" says: "Protestants hold that the Scriptures of the Old and New Testaments are the word of God written under the inspiration of the Holy Spirit, and therefore infallible. * * * And consequently free from all error whether of doctrine, fact or precept. This includes, he says, even the words: 'If they are a real revelation from God they must be received and obeyed; but they cannot be thus received without attributing to them divine authority, and they cannot have such authority without being infallible in all they teach.' "

So, from the days of Chillingworth the Bible has been heralded as the final and absolute authority for determining creed and conduct. Over against an institution has been put a literature. An infallible church has been met by an infallible book. Inspired of God, His unique, comprehensive and final revelation of Himself, this book must be ultimate and absolute and sole dictator for him who declares for the Christian religion. By a supreme act of private judgment the life must surrender itself to the Bible.

The third claimant is:

III. The Person—

"Reason," "Conscience," "Intuition," "Christian Consciousness," etc. All have their advocates as the seat or source of authority in the person.

Balfour, in "Foundations of Belief," defies rationalism as "the unprejudiced examination of every question in the dry light of emancipated reason," and then holds that as a right reason has the first place in determining beliefs, that it may be regarded as the sole legitimate source of belief, but not of the beliefs that we now hold.

Prof. Briggs, in speaking of the authority of reason, says: "Furthermore, the vast strides made in Christian philosophy, led by the Cambridge Platonists, have given the human reason, including the conscience, the religious feeling and the metaphysical categories a place in Christian theology that it could not have had in the time of the Westminster assembly. * * * The same divine spirit who works effectually through church and Bible, for some, also works effectually through the reason for others. * * * He (God) uses the human reason as a channel of grace, a source of authority, a throne-room of certainty and assurance of salvation."

Kant's position as to the authority of the person is briefly this:

The knowledge of what every man is bound to do, and therefore also to know, is within the reach of every man, even the commonest. In this "good will" this moral imperative of the soul is the infallible guide to faith and morals.

"If the direct influence of the spirit of God on the spirit of man be what we call revelation, then there is evidently no other kind of revelation possible, and

furthermore, such revelation is given to all men in different degrees. It is given to all men in conscience. But there is, and in the nature of things there can be, no test of truth but reason. We must fearlessly but honestly and reverently, try all things, even revelations, by this test. We must not regard, as so many do, the spirit of man as the passive amanuensis of the spirit of God." (Le Conte.)

Fairbairn holds that the Word (i. e., the Scriptures) which lives through the spirit of the church, has as its function to bring the truth of God to men, but in order to do this it must convince the reason, for though a man by reason might reject an alleged revelation in a literature or church, he can never without reason either know or accept it, and it is to reason always that the living truth makes its constant appeal.

Phillips Brooks, in an address on "Authority and Conscience," says: "If we lay aside, gladly, the notion of an infallible authority what remains? Individualism—the assertion of the personal life with its rights, its responsibilities and its needs, as the central object of the final purpose of the world. * * * Is then any judgment not private? When the church bids me allow her claim she insists on the most stupendous act of private judgment."

Cardinal Newman finds an authority in conscience that borders on the final, when he holds that conscience is a "first principle." "As the senses give us an idea of the world so the sense of moral obligation, the conscience, gives us an idea, a real idea of God. * * * Our great internal teacher of religion is our conscience. Conscience is a personal guide and I use it because I must use myself. I am as little able to think by any mind but my own as to breathe with another's lungs. Conscience is nearer to me than any other means of knowledge. * * * Conscience teaches us not only that God is but what He is; it provides for the mind a real image of Him as a medium of worship; it gives us a rule of right and wrong, as being His rule and a code of moral duties. * * * Conscience then, considered as our guide, is fully furnished for its office."

These writers have been quoted not because they all center final authority for beliefs and conduct in the person, but because each adds some force to the position taken by James Martineau, the most profound and brilliant defender of the authority of the person who has written on the topic. Martineau makes the seat or source of authority wholly within. God has written Himself in the human soul, not in one, but in all lives. There is a marvelous, a matchless, sameness in humanity. "All minds born into the universe are ushered into the presence of a real righteousness as surely as into a scene of actual space." Martineau first rejects the claim that we can sever the divine thought and action from the human so as to isolate it in a literature called the Bible or in an institution called the church. God reveals Himself immediately to man. "It is in the subjective tincture of our spirits, not in the objective construction of our intellect, that His consecration enters and holds us."

"In the very constitution of the soul there is provision for an immediate and authoritative apprehension of God." The medium for this authority is conscience. "Reason and conscience are distinct in their office." "The grounds of our religious knowledge and belief are conscience. Reason for the rational, conscience for the right—these are the sole organs for appreciating the last claims upon us, the courts of ultimate appeal whose verdicts it is not only weakness but treason to resist." "This moral intuition, then, exists as surely as anything we know." "We have only to open and read the credentials of conscience." * * * The word of conscience is the voice of God; its light is His revealing and appealing look; there His speech is imperative, proclaims an absolute law. This law is so "inseparably blended with the Holy Spirit" that conscience becomes at once "the very shrine of worship" and seat of authority. "The word of conscience is nothing less than the bending of divine holiness to train the human; the overflowing sanctity of the supreme mind shed forth to elicit by free sympathy the secret possibilities of ours." God, the only objective external authority; man, the fountain He uses to reveal His truth and make known His will—the rejection of church and book as meeting the real demand for authority, these are Martineau's conclusions.

Another claim is that authority such as we seek is lodged in Christian consciousness. "The insight a man has as the result of the domination of the mind by Christian experience," is Prof. Curtis' definition of Christian consciousness. Prof. Stanton makes it "both a pervading spirit and an attitude and temper of the thinking person that has come from many sources."

Prof. McKenzie, of Chicago Seminary, seems to make it the knowledge we have from all sources, of the mind, the experience of Christ. Prof. Stearns says by Christian consciousness we really mean Christian experience, what every sober evangelical Christian means when he gives his testimony to the divine life that is at work within him. "With Schleiermacher," says Fairbairn, "the Christian consciousness was an effect the person of Christ, the cause, and we must analyze this effect to find the cause." Rev. E. S. Carr, in "Biblitheca Sacra," on "Schleiermacher and the Christian Consciousness," says: "Schleiermacher will allow reason no authority in religious matters, using as the test of Christian truth simply the normal expression of Christian consciousness, whose essence is absolute dependence on God. Christian truth must be spiritually discerned; it can be appreciatively known only in personal experience."

"So the problem of theology, and hence of faith and conduct, and ultimately of authority with Schleiermacher and his school is merely one of an analysis of the content of Christian experience. Articles of faith are the conceptions of the religious states of the Christian mind expressed in language." This makes Christian consciousness an infallible authority, and if the grounds are asked for, the reply is, "if this is not self-evident, then there is no evidence, thus reaching a purely subjective, and personal seat of religious authority."

In these theories, varying in detail, one conclusion is reached. The person is the final court of appeal, an unerring guide for faith and conduct. Somehow, to some part of his nature God speaks authoritatively, and the soul can have no rival, can bow to nothing as master.

The fourth claimant is:

IV. The Christ—

James Martineau in his "Five Points of Christian Faith" (a pamphlet published in 1841), makes the fourth: "Christ as the revealer of God's moral perfection. Christ lived and died, not to persuade the

Father, not to appease the Father, not to make a purchase from the Father, but to show us the Father."

In "The Seat of Authority" he says: "The appealing personality of Christ has been through all its distortions the regulative power and the source of unity in Christendom, and the more it stands out clear against the sky, with every cloud from behind and from before, it swept away, the more single will be our apprehension of the genius of our religion; a figure unique in grace and majesty, an authority beyond any other personality among men."

Schleiermacher, with his emphasis of Christian consciousness, really went back to the Christ. "According to him," says Fairbairn, "Christ had perfection and has communicated it. His consciousness having become, as it were, communicable, transmissible, heritable, Christ's consciousness was ever full of God. God possessed him without measure; in him God had literal being. His consciousness of God was absolute and perfect." So Schleiermacher's theology was essentially a Christology, a theory as to the necessity of the historical person, to the being and to the authority of the Christian religion.

Dr. Van Dyke, in "The Gospel for an Age of Doubt," says: "Men are crying lo here! and lo there! We must find the source of authority in an inerrant book, or in an enlightened reason, or in an infallible church, or perhaps in all three; as if there could be three sources of one authority, or as if a channel could ever be rightly called a source. * * * Christ is the light of all Scripture, Christ is the Master of holy reason, Christ is the sole Lord and Life of the true church. By His works we test all doctrines, conclusions and commands. On His word we build all faith. This is the source of authority in the Kingdom of Heaven. * * * Beyond this we need not and we cannot go. Here is the ultimatum."

Prof. Curtis, in an address on "Our Lord and the Bible as Authority," claims that man, if the Christian religion were not to be considered, would need an external authority; "not because the universe is so vast, but because our human life itself is such an enigmatic spasm," and because of our sorrows, and of our moral nature, which demands an ethical ideal. We need a master, and our sense of sin turns our natural need of a master into a demand for a Savior, so our total need now is of a "Savior-Master." "Because this need of a Savior-Master is satisfied by Jesus Christ, He and He alone is final authority to a Christian man. * * * However this may have been obscured, it is, beyond a question, the vital pith of the Protestant position. But do we really mean that Christ is above Scriptures in authority? Certainly, we mean all that."

Prof. Briggs makes a convincing argument for the Bible, the church, and reason, as authorities, but after giving the Bible the first place, he says of the church and the Bible: "Christ is the Master of them both." "The Bible, the church and reason find their unity and harmony in Christ, the everlasting Logos." "The Bible is a book, not God; it leads to Christ, is not Christ. It gives a personal acquaintance with Jesus Christ; that is its main purpose."

Says Dr. Gordon: "Our modern world looks as if it were getting ready for a new conception of Christ. There is gathering from all points of the compass of religious thought a volume of insight and appreciation of Him that must finally overwhelm the public mind with the sense of His absoluteness for humanity. * * * The worth of the individual, the reality of social union, the sanctity of the home, the infinite meaning of love, the eternal validity of our ideas of righteousness, freedom and God, all the ultimate realities of our human world are the creation of Christ. * * *

"And the consciousness that Christ cannot be transcended, that as the form of religious thought, the inspiration to religious feeling, the ideal for religious character, and the mold in which the ultimate philosophy of the universe must be run—He is absolute for humanity—will force itself before very long into some new and epoch-making expression."

No recent work has more ably presented the claim for Christ as the final and supreme authority than Fairbairn's "The Place of Christ in Modern Theology." Christ as the revealer of the God-head, as the manifestation of Fatherhood, as the citizen-king in the Kingdom of God, as the central and authoritative figure in the Bible, as the head and heart of the church, as the satisfaction of reason and conscience, as the ethical ideal and the Savior; Christ as the explanation and fulfillment of history, Christ, in a word, as the first and the final authority in a theology whose basis is the "regal paternity"—this is the conclusion which Fairbairn reaches. In reply to Martineau he says: "Why may not conscience find men in history who embody the Eternal Will? Are there not persons who have acted and still act like a personalized conscience for the most cultivated peoples? And is not this one of the clear functions discharged by Jesus Christ? And if it is, what is He but an authority in religion?"

There is a strong current of thought in modern theology in the direction of the person of Christ as the final and infallible source of authority in religion.

Our second task concerning these authorities is:

II. To investigate their claims, examine their credentials.

1. Is the church a final and infallible authority? Some of the barriers to this claim are:

(a) A false idea of the church.

"If we take it for granted," says Martineau, "that somewhere upon earth there must be a divine institute, and only one, for the distribution of grace, and the organization of true dogma, and if the only question be, whether what we find at Lambeth or Geneva, or at Rome, looks like this long-lived and world-wide establishment, these "notes" or "marks" serve readily enough to pick out the Catholic Church, being, in fact, invented for this very purpose. But if we dismiss that ideal assumption, and look first at what is real, if we relieve the church of her rivals and ask her to begin at the beginning and speak to us from the primitive ground of humanity alone, then we shall need other marks to convince us that there is nothing diviner upon earth than a spiritual corporation which can have a Borgia at its head, the Councils of Ephesus and Constance for boards of justice, and the index and encyclicals as its expressions of pastoral wisdom.

"It is neither the bishops nor the clergy that constitutes the church," says Fairbairn, "but the church that constitutes the clergy. The church was before they were; they are by it and through it and for it; they owe their being and succession to it; it does not depend for its unity upon them, but upon its head and its relation to Him. The people are His. Without His people no polity can be; with His people some polity must be, but of what sort it shall be it is for

His people, not for any special order, to determine." If then it were conceded that the church could be the final and only authority in matters of faith and conduct, there is still the question as to whether this institution called the Roman Church is the one in which such authority is lodged; as to whether it in itself meets the true conception of a church, whether we must not go back to the position that "the priest and presbyter, the bishop and the preacher are of the accidents of the churches, not of the essence of the church; that the sainted father or mother, the holy home, the godly man, the living spirit, are of the essence of the church, not of the accidents of the churches; and it is through what is of the essence of the church that the authority of God is manifested.

But taking the position of the Romanist concerning the church, admitting that it may be such an institution as he alleges, we must then examine the "marks" or "notes" of this particular institution. And we discover:

(b) The authority of this church is only the authority of a majority, i. e., God makes use of the largest crowd to make known His will to the world. Says Cornwall-Lewis: "No article of faith in the church has had the three attributes of universality, antiquity and agreement, unless you reason in a circle. So the doctrine of a Catholic or Universal Church is an argument to establish the authority of a majority vote." The unity of the church has come by driving out those who disagree, a unity that on the face of it means divisions and non-universality.

This church then attempts to found its authority on an agreement that has come by a radically false process. The uniformity is born of penalty and expulsion instead of by comparison and compromise.

Says Martineau again: "Her discipline has been exercised not in warding off, but in punishing and cutting out variations. * * * And it is not too much to say that every council has been called, every papal edict issued, because Catholicity had already been lost. * * * The illusory nature of a 'universality' that breaks in pieces, and then allows a fragment to label itself as the whole, in virtue—not of identical essence, but of greater size—is in our time laid bare before the eyes of all living."

(c) A third obstacle in the way of the church's assuming final authority is the disagreement as to where this authority is now lodged. There are three parties in the Roman Church, each with a different claim as to what constitutes its authoritative voice. 1. Those who assert that this authority is delegated to the popes alone. 2. Those who insist this authority is vested in both popes and councils. 3. Those who claim that the councils, independent of the popes, have supreme spiritual power. As long as there is this division of sentiment, which amounts to conflicting claims, in the authoritative church itself, to say nothing of the claims of other divisions, it is impossible to make it the infallible guide for the faith and conduct of the individual. When Cardinal Newman says "the church is the infallible oracle of truth. I believe what the church proposes to be believed," the careful and conscientious adherent to the church must finally reach the question who or what proposes the beliefs? What, after all, is the infallible oracle?

(d) Another obstacle is the place assigned to tradition. "By tradition," says Prof. Stanton, "the Roman Church has included two functions of the church which are to be clearly distinguished." 1. The preservation in her memory of the rule of apostolic teaching. 2. Her active thought on new problems and the practice and doctrines which arise with the progress of life. The Council of Trent claimed for the whole class of "unwritten traditions" that they were "received from the mouth of Christ Himself by the apostles or from the apostles themselves of the Holy Ghost, and have come down even unto us transmitted, as it were, from hand to hand. These traditions supplied, along with Holy Scripture, the rule for Christian faith and conduct." To so enlarge the seat of authority, to so dilute the sources as to include what is alleged in this claim, is to bring such endless confusions and contradictions that the life who is capable of going through this immense mass of directions and denials and doctrines, the life that is supposed at the beginning to believe it all, who by it is to take "upon himself from the first the whole truth of revelation, progressing from one apprehension of it to another, according to his opportunities of doing so" (Newman) —such a life, if intelligent, logical, receptive, can reach but one conclusion: The authority it seeks, the infallible guide, the one storehouse of God's truth, the unerring molder of creed, and the consistent leader in conduct is not here. To surrender to this authority by a supreme act of private judgment and then forever after refuse to exercise it, is as impossible as to insist on once for all using the lungs in a great inhalation of air. Says Phillips Brooks: "John Henry Newman's going to Rome was the most impressive and influential act of private judgment about religious things in this century." But Newman did not cease to exercise private judgment by that act. If there was any search for truth by him, if there was any progress made by him in finding what the church teaches, he must again use himself in essentially the same way. In a large sense every decision, every adherence to truth, every advance in knowledge must come from an act of private judgment. If the Catholic makes any progress, then in the religious life he practically repudiates his claim of an absolute surrender to an absolute authority in his church.

Fairbairn sums up the whole situation well when he says: "An absolute or infallible church means a limited God; a God whose working men condition, whose mercies they circumscribe, whose grace they regulate and distribute. Their limitations are imposed on Him; His attributes are not transmuted into their energies. They but repeat on a larger scale the sin of Israel. God belongs to their church rather than their church to God; He is accommodated to its claims rather than its claim humbled only to be more exalted in the presence of His majesty. For the more worthily churches think of God the more they will feel the fallibility of all their popes and pastors; the more they are possessed with the faith of His sufficiency, the less they will build on the idea of their own; the more infinitely good and gracious He seems, the less will they be able to claim to be His sole and adequate representatives. The virtue of a church does not differ from the virtue of a man; all are but earthen vessels, even though they be vessels that bear the treasure of the Lord. The vessel magnified is the treasure depreciated; the more the vehicle boasts of its own rare workmanship the less it glorifies the wealth it was made to bear."

2. Is the Bible a final and infallible authority?

How is it possible, asks Martineau, to make an authoritative rule of faith and practice out of writings constituted as the New Testament? "Composed of mixed materials, aggregating themselves through three or four generations, they report no authorship in any case and no date except their unhistorical accretions. * * * They offer no personal warrant for the accuracy of their contents; and we are left to find out for ourselves the probable story of their origin and the value of their materials. This in itself is surely a startling fact, utterly fatal to the claim of infallible authority constantly set up in behalf of Holy Writ. How is it possible to prove a divine right to be believed, respecting a book that comes out of the dark, with no competent witness to vouch for it and no self-confession of the hand that wrote it? On what ground can we attach a superhuman weight to a masked and veiled witness who does not even tell his name or say how near he stands to the things which he relates?"

So Martineau holds that we must apply to the narratives and the teachings of these sacred writings three general tests: "1. Just thought. 2. The instincts of pure conscience. 3. The aspirations of unclouded reason." This not only leaves the Bible as not a final court of appeal, not infallible in any respect, but as not a court of appeal at all.

Turning from this radical repudiation of the authority of the Bible it must be said:

(a) The claim of an infallible Bible was born to meet the claim of an infallible church.

Says Guizot: "The Reformation was a vast effort made by the human mind to achieve its freedom. * * * It was an insurrection of the human mind against the absolute power of the spiritual order." So the Reformation grappled with the problem of authority and it did much in Luther's day that helped determine its source. When Luther made the Scriptures authority, but exalted the divine consciousness in man as that by which Scripture is to be known, he guarded against the dangers which came later over the book as magically and miraculously infallible. In his own attitude toward "The straw epistle" and Hebrews he proves that he did not regard the Bible as the inerrant, equally inspired and authoritative book to which the Protestant must surrender, as the Romanist to his church. "Luther's claim," says Dr. Dodds, "was that the individual can deal directly with God apart from the mediation of the church and that God's word verified itself in the conscience of the individual apart from the authority of the church."

But the Reformation was not wholly true to its principles. It wanted freedom from the authority of the church, but began to deny freedom from the authority of the Scriptures, and became arbitrary and irrational in its demands. Theories of inspiration and inerrancy and infallibility arose, which neither knew nor respected the rights of the person. Calvin came, in much a religious aristocrat, who did not sympathize with liberty of conscience, who would allow the state in the place of the church to give sentence on dogmatic questions. Freedom in the use of the Scripture gave way to a bondage to the letter, and the Bible usurped the right of private judgment and even the authority of Christ.

Creeds came, that in a large measure became the final and authoritative tests for faith and conduct and the right of membership in the Christian church. An infallible church was met by an infallible book.

A second difficulty meeting the Bible as sole and infallible authority is:

(b) It fails to discriminate between the Bible as a revelation and as a book.

"The authority that belongs to the Bible," says Fairbairn, "belongs to it not as a book but as a revelation. What the canonizing process created was not a revelation, but a book. In other words, the process that created the revelation was prior and causal and material; but the process which created the canon, later and sequent and formal. The revelation did not come to be because of the canon; the canon came to be because of the revelation. * * * Had a book or even a fragment of a book no religious authority or function till incorporated and superscribed? * * * It is not to their co-ordination and codification that the books owe their authority, but to their essential character and contents. * * * Hebrews was precisely as much inspired and possessed exactly as much authority, though it might be an authority much less recognized, before as after its incorporation in the canon, when it was denied as when it was attributed to Paul. Here is introduced an element as a test of the authority of the book that is fatal to the position that the life for its faith and conduct must commit itself to the Bible, by a supreme act of private judgment, as the churchman to his church, for it introduces a subjective test and an investigating spirit that holds the claims of a sole and infallible authority in check."

A final objection to the claim is:

(c) Those who defend it bring in at the last a co-ordinate if not a greater authority to prove their claim.

When Prof. Briggs says "the doctrine of the independent sovereign authority of Holy Scriptures as sufficient of itself to convince, assure and give infallible certainty to men, as regards its own authority, is one of the most precious doctrines of the Reformation," he also says "the divine authority of the Holy Scriptures consists in the presence and power of God in it and with it." And when he comes to the question how we may know that the Bible is or can be the infallible rule of faith and practice he says: "The supreme judge in all religious controversies can be no other than the Holy Spirit speaking in the plain statement of Holy Scriptures."

This seems to shift the authority from the book to the spirit, but he says again: "The Holy Spirit must convince the reason of man that the Holy Scriptures are the Word of God, ere he can know with a certainty that they have divine authority in them." This comes perilously near a subjective standard, for it would seem that the real court of appeal as final is the Holy Spirit working with the rational soul, a position not in harmony with the ultra Protestant claim. It is nearer the position of Phillips Brooks when he says: "The general body of Protestants tried to find infallibility in the Bible, until criticism said to them in tones they could not mistake, 'It is not here.'"

Rev. C. F. Dole (Andover Review), in speaking of what he calls the "new theology," asks: "To what does it bow for authority? * * * They (its advocates) interpret the words of Jesus by this light of universal reason; they accept the teachings of Jesus because in their judgment it is true. The old theology held to an absolute Bible or church or man."

If, then, our search is for a book that shall usurp the authority, or shall be a substitute for the authority that the church lays claim to; if by a single act of private judgment we must surrender to the Bible, let it be absolute, unquestioned in what pertains to belief and practice, we have not found what we want.

3. Is the authority we seek in the person?

Balfour seems to contend for the final authority of the person when he says: "Rationalism is not a logical conclusion but a temper of mind, not an argument but an impulse toward belief or unbelief," and farther, "rationalism is the unprejudiced examination of every question in the dry light of emancipated reason, and as a right reason has the first place." But Balfour denies that the person is sole and final authority in what makes faith and conduct, for he says again: "As a force in determining what we believe and how we shall act reason is greatly outranked by (other) authority," that "the beliefs we now hold in not only religion, but everywhere, are all out of proportion to their reasoned proof." So with him custom, tradition, training, the church, the state, the Bible, etc., rather than the reason or anything merely subjective, are the factors to which we are indebted for our ethics and religious beliefs.

Newman seems to make conscience a final court of appeal, but he gives it little place as a sufficient or any approach to an infallible authority in determining what we shall know or believe or do in religion.

Fairbairn clarifies Newman's position thus: "Newman's thought moved uneasily between two poles, the doctrine of conscience and the doctrine of probability. The reason could only deal with probabilities, but the conscience possessed supremacy and authority. One could analyze and weigh, the other reign and command. Conscience was the source of natural religion and its supremacy the one valid authority; and so the supersession of natural by revealed religion meant the substitution of the voice of the law-giver for the voice of conscience. The intellect as governed by the law of probability was naturally critical of authority and had to be beaten down and forced under, that it might be disciplined and filled with religious contents. And so Newman began a quest after 'the invisible divine power' or external authority whose supremacy was the essence of revealed religion. He found this authority for which he craved in the Roman Church, its fathers and its councils."

Pressensé says: "This inward revelation, which results from the very constitution of man's nature, in no way excludes the historical revelation. It alone renders it possible."

Newman would say this inward revelation in conscience demands an outward and authoritative revelation, for otherwise the soul has no resting place. "No religion," he says, "has ever been one of physics and philosophy; it has ever been synonymous with (an outward) revelation. It has never been a deduction from what we know; it has ever been an assertion of what we believe. But what of Martineau's claim for the authority of the person? Can we not trust the moral intuitions and invest them with a true, a final authority; not with any rationalist arrogance, because they are our own, but precisely because they are not our own?" Can we not trust in them "with awe and inspiration?"

Prof. Stanton says of Martineau's position: "He ignores, to say the least, the possibility that men may be disciplined by what they may have good reason for accepting though they do not understand it, and seems to imply that there is no manifestation of truth without us fuller than that which can be apprehended by the individual mind, and having a stronger authentication than its own vision can give it. And the real question is whether this is so or whether there may not be a spiritual recognition of truth which yet transcends our grasp, an unveiling of God and His will which we can truly know to be from Him, though it is made without and not within us; evidence as to His character which is not contained in, however it may accord with, our intuitions, and which brings us an assurance, and therefore speaks with an authority which they cannot supply."

Fairbairn meets Martineau's claim thus: "Is it possible to have such an authoritative revelation in conscience without having more? The theory is based on the notion of the correlated and coessential activities of God and man. * * * But what God speaks to the man has more than a mere personal or local significance; it has a universal. * * * And may not the word which God has spoken to another become a word which God speaks directly to me? Yet which I never should have heard but for the older man of finer ear and clearer soul? * * * And must not the record of their consciousness have some value even of an authoritative kind for the conscience of less inspired men? * * * And if worked into a literature, that literature must possess the quality, as it were, of the permanent and abiding personalities."

Martineau, however, makes much of the "commanding personality of Christ," and admits that to some are given a greater revelation than to others because of their capacity to receive, and that such lives are useful to others. He is in a search for the grounds of religious knowledge and belief. In locating them as he does, in putting all emphasis upon the illuminated conscience, in saying, "I, with God, am sufficient for these things," he forgets what has made him so sufficient. We cannot tell what faith and conduct would be, or how well the person could get on under Martineau's plan, for it never has been, never can be, tried. Martineau, or every other life in search for authority in religion, is so permeated with the results of an alleged historical revelation, with the institutions about him, with many external authorities, that it is impossible to postulate, except as an abstract proposition that the only necessary ground for authority in knowledge, belief and practice is the illumined soul. "The reason in whose name Martineau criticises revelation, and the conscience in which he seats authority, are not fresh creations. Centuries of nurture are in them; much of what he finds there are inherited riches, wealth derived from remembered and forgotten ancestors."

As to the authority of Christian consciousness, Prof. Curtis says: "This consciousness is not an authority any more than a man's eye is authority on a pine tree. On the one hand no man can see the whole Bible (or Christ) without Christian consciousness, and on the other hand the consciousness is in complete instrumental subordination to the Bible." Again: "Christian consciousness is a reality and it is of vast value in the illumination and interpretation and appropriation of Scripture, but it is a wild thing, as sensitive and moody as the wind, and utterly worthless as an ultimate authority." To deny, however, that Christian

experience has been and is a permanent and powerful factor in determining faith and conduct, and that the Scriptures in its interpretation and appropriation is greatly affected by it, is impossible. So that, in fact, Christian consciousness does become an authority in religion. The promises, "If any man will do His will he shall know of the doctrine," and "the pure in heart shall see God," make it necessary in a search for the authority that determines our beliefs and practice to recognize Christian consciousness. But to differentiate it as the authority, final and absolute, is to end in complete bewilderment. Conscience, reason, intuition, Christian consciousness, then, whatever their place as imperatives in the life, are not the sole, final and infallible authorities in determining religious belief and conduct. It is as fatal to surrender to any of them, by a supreme act of private judgment, as to an institution or to a literature. As to this supposed infallible guide of Kant's, this "moral sense," this "imperative," it simply impels us to right conduct but does not determine what it is. When we wish to be guided in our search for the right course it is silent; the only guide that offers itself, then, is our fallible judgment.

4. Is the Christ the one final and absolute authority?

How can the Christ reach the world and the person, to prove His regnancy or to declare His authority, is here the pivotal question. Is He sufficient in Himself, independent of all else? To say that all the life wants now to determine its religious bearings is the "commanding personality of Christ" is to beg the question. How does this authoritative character come to the life?

To insist that He comes subjectively is to fall back on the person as the decisive authority. To assume that a literature called the Bible is the only genuine and authoritative source to reach Him is to make the book the only authority. To limit the Christ to any one channel for reaching the world is to transfer the authority for which we are in search to that channel.

Something other, then, than the Christ must enter into our problem before we reach the solution. Not even He can ignore and repudiate all other grounds or sources of authority.

We are now ready:

III. To determine what is the true philosophy of authority in religion.

1. We must start with a true idea of revelation. Newman, Fairbairn and Martineau in their search for authority begin with doctrines of revelation, each varying from the other. All use the terms "Natural" and "Revealed" religion, but with different meanings. With Newman natural religion is only a preparation, an anticipation, of revealed religion; that is its office. It creates an expectation, gives an earnest desire, and then gives way, completely, to the revelation which has come, and whose only authoritative channel is now the church. In the last analysis, however, Newman accepts this revealed religion because it satisfies him.

With Fairbairn the interpretation of God consists of two distinct yet complementary parts. "A doctrine of God, and of the God-head. God is an object of natural knowledge, the God-head of supernatural revelation. By what we call natural religion, we may know that God is, but what He is we can only know as He Himself speaks." So in natural religion "God is read through nature and interpreted in its terms and in revealed religion nature is read through God or interpreted in terms of a consciousness pervaded by his word."

Martineau inverts the usual order of dependence between natural and revealed religion. He makes revealed religion come first. He limits revelation proper to the sphere of intuitive apprehension. He will not allow that revealed religion is something that can be handed down through tradition, a church or a literature, but is always intuitive and personal. "Bid men look straight into the clear heaven instead of peer at it only through the cloister window, so dark with age and rich with the colors of the past that it uses the sunshine but to paint the figures of the saints." The objects of natural religion are mediately known, something found. But in revealed religion it is something given. The "secret of God" is with the "pure in heart" taken one by one. "The divine seer does not convey over to you his revelation but qualifies you to receive your own."

The reconciliation of these theories and a true philosophy of revelation must base on these two propositions:

(a) Revelation is one.

(b) Revelation is progressive.

(a) God is a revealing God. It is all one revelation, but the channels are many. The terms "natural" and "supernatural" are fanciful, the terms "natural" and "revealed" religion more so. All revelation is natural. All religion is a revelation.

Fairbairn's theory that we get to God by one process, natural, and to the God-head by another, supernatural; that by the former we learn that God is, and by the latter what He is, is imaginary. "What God is we can only know as He Himself speaks" is true; but He speaks through conscience and reason, through the imperatives of the soul of Himself, and reveals Himself through them, as to what He is, as truly as in any form of revelation. Revelation, then, includes all the methods by which God makes Himself known to man. To confine it to one channel, to limit it to this or that medium is as false as to assert that there is but one medium, e. g., electricity, that can be utilized for physical force. The doctrine of the correlation of force in physics needs a companion in a doctrine of a correlation of revelation in theology. Revelation is one, and its authority is one. To attempt to discriminate, to assign an absolute authority to one medium, a qualified or limited authority to another, is to deny the revelation.

We cannot, then, follow Newman in his final repudiation of "natural" religion as having any final or infallible authority, or in his confining revelation now to one channel, the church. Nor Fairbairn in his arbitrary ruling as to how God makes Himself ("what He is") known. Nor Martineau in his limiting a genuine revelation of God to but one channel, "the pure in heart taken one by one." Revelation is one, its channels many and all authoritative.

(b) Revelation is progressive. It is limited now and ever has been only by our capacity to receive, both as individuals and a race. "It is in the struggle and growth, not the definitions and limitations, of faith that we are made, that we progress." Says Lyman Abbott: "There is no infallible authority. Infallible authority is undesirable. God has not given it to His children. He has given them something better, life. That life can only come through struggle. There is as little

a short and easy way to truth as to virtue. The knowledge of truth can only come by conflict with error, as the power of virtue can come only by conflict with temptation." Says Phillips Brooks: "God at no moment withholds any truth from any man who is in a position and condition to receive it. * * * The church must know that God treats error in this world just as he treats poverty. There is no stream of flowing gold. So there is no oracle of indisputable truth where ignorance may at once find an unerring answer to every question." (Address on "Authority and Conscience.") God constantly and increasingly revealing Himself—man constantly progressing in receiving the revelation, whether it be in the world about him or the world within him, whether it be in an institution or a literature—these are the facts that must be met in determining what the authority or authorities that make our faith and mold our conduct.

To make the church the only authoritative custodian of revelation, or the book, or the person, or the Christ, to make it begin and end with any of these is to fence in the Almighty and petrify man. A conception of a legitimate and final authority in one age may be arbitrary for to-day and despotic for to-morrow. A progressive soul must have a progressive revelation.

2. The authority in religion which we need and which we can find, the authority which will determine the faith and conduct which is required:

(a) Begins with the person.

"Know yourself," says Prof. Green of Oxford, "as you truly are, and you will know the truth of God, freedom and immortality." "In a philosophic order we must start with the 'I.' The personality of the inquirer must sit in judgment, try the cause; he is the supreme court in this case." (Balfour.) The leading thought of Christian philosophy to-day is the personal comprehension of a personal God. From the days of Descartes, when it was settled that the path of Christian philosophy must repudiate the start of ancient philosophy, which was from the world, and of medieval philosophy, which was from God; that we must start from self to find our way back to a world and up to God—from that day the search for the authority we seek in religion has never ignored the person. Says Baring-Gould: "While the Reformation subjected the interpretation of Scriptures and matters of faith to private judgment, Descartes, putting these things on one side, gave to private judgment the compactness of a formula and the authority of a demonstrated verity. He reduced to the last precision that principle, vaguely felt and working in a cloud, during the Reformation." And later, when Kant showed that the mind has supersensual powers, that these are essential to knowledge, that the soul is not a thing made and molded by the external world, but a spark from the Infinite mind, something that was itself the mold for the external; when he demonstrated that in this oldest book God had written, so indelibly, so authoritatively, that not even sin with its destructiveness, nor ignorance with its blindness, nor external authority with its arbitrariness, could erase it, he did much in determining when we must begin to find the authoritative voice of God. The soul is an authority. It must never be silenced nor repudiated. We have no true philosophy of authority till we perceive that the purpose of God is not to glorify Himself but bless man, and that the kinship is such that He can reveal Himself to the person. So in the problem of religious faith and conduct "the assertion of the personal life with its rights, its responsibilities and its needs, as the central object of the final purpose of the world, and that that life is in conscious touch with God, must always be made prominent." Authority begins in the person; it does not end there. Our search is not for the categories of thought but for what makes opinion, belief, conduct in religion.

Says Professor Bowne: "Religious rationalism demands that whatever religious doctrine is presented for our belief shall accord with our rational and moral nature. But here, too, we have to distinguish between what would be possible to perfect insight and what may be possible to us whose insight is far from perfect. * * * In particular we have to distinguish between the conceits of the one-sided individual and the utterances of reason itself. * * * Negatively our reason is the standard of truth. Nothing can be accepted which distinctly violates its formal laws. Negatively, also, our conscience is the standard of right. Nothing can be accepted as righteous which distinctly violates the formal laws. Unfortunately these formal laws give us very little positive insight, and hence, positively, neither our reason nor our conscience is a sufficient guide. We have to take the world as we find it and adapt ourselves to it the best we may. Experience gives us a world of opaque facts and not a transparent, rational system. The difficulties we meet in Christianity are the same that we meet in nature. In neither case are we able to give a final solution." "The ideal way for truth to be attained by man," says Phillips Brooks, "is each mind working conscientiously yet always using the experience of other minds, past and present, always working and living as part of a great whole. Yet always finding the ultimate sanction of every truth for it nowhere short of its own intelligent assent."

These two quotations define the situation. Authority begins with the person; it cannot end with him if he is to have intelligent faith and consistent conduct. We want something external also to meet the demand of the soul. The authority we now need:

(b) Centers in Christ.

He is the objective which meets the subjective, the light which fits the eye. He is the court of appeal when the soul is in search for the complement to its own authority.

But what does the Christ contribute in authority not furnished by the person? He gives us:

(a) The best idea of God that we have. Whatever the theory as to the person of Christ, He stands as the highest representative of the attributes of God. He has given us the conception of His "regal paternity." His teaching and His alone revealed a true monotheism, an universal God, whose authority is lodged in His ethical nature and which recognizes man's freedom.

The Christ gives us:

(b) An ethical ideal. The failure in Martineau's scheme of authority is in part here. He makes no provision for such an ideal, except as he insists that we "are ushered into this universe into the presence of a real righteousness as surely as into actual space." Negatively, abstractly this is true, the thought is fine, practically it leaves a life stranded for a true ethical ideal. This, the Christ, and He alone, gives, and thus meets one of the deepest demands of the life in its

search for an authority in belief and conduct.

(c) But, says Prof. Curtis, "Our total need is now of a 'Savior-Master.'" Because of sin a new demand is made by the soul. Again, whatever theory of the atonement is held, we turn to the Christ as the authority for the life, fettered and debauched by evil. In the truth He uttered, the love He showed, the work He did, the death He met we recognize the final and authoritative Savior so far as anything external can save. Faith and conduct, then, in both the innocent and the guilty, the virtuous and the vile, demand the Christ.

Again, Christ is the center of external authority because—

(d) He emphasizes purpose, motive, the spirit, in faith and conduct. Our search for infallible rules is futile. But the search for an infallible temper of soul, or dominion in motive, or principle in action, is not futile. It is not a question of what truth a man shall hold, but of how he shall hold all truth that most affects belief. It is the spirit back of the deed that most determines character. The Christ by His splendid emphasis of motive, and His sublime indifference to traditional methods and ideas, becomes the deepest authority for a life. He left no uncertainty for any soul or society as to the place of loyalty and sacrifice and love in revealing essential knowledge or determining belief or molding conduct.

(e) He makes the seat of all authority personality.

If the personal comprehension of a personal God is the goal of philosophy not less is it the goal of religion. The authoritative path to that end cannot be first an institution with its codes, its orders, its sacraments, nor a literature miraculously given and preserved, having no consort with the normal, but a person to a person.

The authority of Christ is the authority of personality. The logical search for authority leads to incarnation. The incarnation leads to personality. Personality, divine and human, in all possible relations determines where is the seat of authority. The divine in all manifestation, in any form of revelation, is important, the divine in personal manifestation is the most truly and the most commandingly authoritative.

We can now determine the place of the Bible and the church as authorities in religion. Both are essential, invaluable. Each supplies for the Christ and for the person a factor without which the problem of religious authority could not be solved. The Bible is not alone a medium for revealing the Christ; it is a "unique epic" of man; it reveals man to himself, and thus in addition to its mission for the Christ becomes an authority in faith and conduct. If it be true that we bring the Bible to the test of reason and conscience, as we must, if we cannot, without violence to the fundamental laws of our being, by a single act of private judgment surrender to the book as solely and infallibly authoritative, it is none the less true that the Bible has proven itself a necessary authority, first because it fits the soul. It is a book of life, unerring in its portraiture of and its commands for humanity, even though its revelation of the Christ were a fable or a myth. But its supreme mission is to become the authoritative vehicle to carry from God to men the historic Christ.

If, then, we use the Bible as a faithful record of some of God's choicest revealings to men, a literature in which there is a progressive revelation; if we say, with Fairbairn, that it is not the codification of the books, but their contents, that make the revelation; if we remember, with Martineau, that there can only be revelation through the channels of the human and that it must always be imperfect because of the medium used; if we admit with Prof. Curtis that a book like II Peter might be dropped from the canon and thus in no degree destroy the legitimate authority of the Bible; if with John P. Coyle we say: "Instead of an infallible rule of faith and practice let us substitute 'inexhaustible source of spiritual truth and power,' the first is passive and rabbinical, the second is active and dynamical;" if we ask with Prof. Bowne, "Considering the imperfection of language as an instrument of expression and its relativity to human conditions and circumstances, is it not absurd to find any rigid authority in the Bible as a book, especially seeing that no rigid meaning can be found in it?" and then, if we also go with Prof. Bowne when he says: "If, then, we say the statements of Christ and His apostles were only their opinions, it is equally true that our statements are only our opinions," and that it is likely that earnest men "will continue to attach more weight to their opinions than ours"; if we go to this book to find the "quality of the metal instead of the stamp of the coin," to find "that that is most inspired of God which is most inspiring to the best life in man; if, finally, we receive it as a medium for telling us of Christ and remember the medium is subordinate to the Master, if we cease to combat our alleged infallible church with an inerrant book, we shall then adjust the authority of the Bible to the authority of the person and of the Christ.

And the church is an authority. Prof. Briggs has done good service in his emphasis of the authority of the church. But in his over-emphasis of the Westminster confession and the Bible, and his under-emphasis of Christ as an authority, he undervalues the church as a revealer of Christ, and overvalues its real authority as an institution for the person. One failure in the position of the Catholic Church is that it does not distinguish between unity of faith and unity of assent.

The unity Cardinal Newman thought so valuable was only unity of assent, a wooden, mechanical position which cannot meet the demands of a rational soul whose essence is freedom and whose deepest cry is for faith.

When Newman began his search after the "invisible divine power or external authority," whose supremacy was the essence of revealed religion, and declared he found it in the Roman Church, its fathers and its councils, what he really found was majority opinions on theology and religion, not a church. The church means the people. "Polity is not of its essence, saints and souls are." To incarnate virtue, righteousness, grace in an institution independent of the people, is the old Kantian search for the "thing in itself," the postulate of a lemon when all its ingredients are gone.

So it is not the church of "this or that order or organization, not the church of tradition or formulated dogmas or of fixed institutions," but of living experience, of loving and exercised reason, of free and reverent thought, that becomes the real revealer of Christ and the real helper in determining belief and life. In such a church the writings of the fathers and the creeds and the sacraments and the ceremonies will be of value. They will take their legitimate place in

helping the life develop a faith and conduct which will recognize both individuality and solidarity.

The church has been at times the usurper of the authority of the person in religion, but it has also discovered and contended for his rights. The church that reveals instead of limits the Almighty follows instead of dictates to the Christ; the church that develops instead of discounts the person; the church that changes instead of defends its past; the church that honors and learns from councils and fathers but refuses to allow the dead to master the living; the church that sees itself a factor in the kingdom of God instead of a usurper; the church as Fairbairn rather than Newman or Martineau defines it—such a church has been and is and always will be an authority, without which the life would be fettered in faith and confused in conduct; for such a church becomes the revealer and the expounder of Him who is its head and its heart. Such a church becomes the "Church of God," Holy, Catholic, Apostolic.

Conclusion:

Our search has been for a sole, final, infallible authority in religion. The one fountain for truth and duty.

We have not found it, but we have found something better, a philosophy of authority, which is in harmony with the facts of the world and of the person, and which will meet, satisfy the legitimate demands of the soul. We have discovered that actual authority in religion is a highly complex and composite thing, which cannot be traced to any single root or source outside of God. "The supposed need of such an authority in religion," says Prof. Bowne, "has been largely based on the notion that God is a stickler for etiquette, so that if one believed amiss or mistook in conduct the result would be fatal," when the fact is, "it is in the struggle and growth, not in the definitions and limitations of faith, that we are made, that we progress." If it were possible to have such an authority it would be a "moral damage," in its check to research, its limits to aspirations, its usurpation of an ideal, its petrifaction of growth.

The reasons for belief are so many and complex and subtle, and life as we find it is in such varying stages of development with such diverse standards, that the search for a single supreme authority in the concrete becomes an absurdity. Aside from these great general authorities named are others often more potent. A mother's devotion, a father's consistency, a pastor's influence, a teacher's training may be the determining force that has molded beliefs and decided conduct.

"All things may be authority under circumstances," so to expect any single standard of standards, something which can be mechanically applied or appealed to, to meet all the demands, do all the work of directing the soul and the race—this is to belittle the Almighty and degrade humanity.

"Academically we may talk about ultimate authority," but we are in a search for what the average man needs, not what the closest theologian or philosopher may discover.

In this commanding problem of authority for the soul, then, we must conclude that we need a church which has an universal faith, not an universal assent. We must see that it is trustworthiness, not infallibility, that we need from the Bible. Its great work is to produce a right spirit in man and then let him work out his own salvation. In this book there is not an inerrant record but what is far better, because less magical and more moral, a reliable record. The authoritative law of righteousness does not lie first in the Bible, but in that older book, the moral sense. There is no such thing as a virtuous act or righteous deed; the seat of all moral and religious life is in the bearing of the free soul toward the truth and the right as it sees it, and for this not an infallible guide, but intellectual and moral integrity, is needed. A soul cannot be lost through failure in judgment. It is not the mistaken but the sinful man who is doomed. We must see farther that while it may be true that human judgment cannot give us certainty, it gives us all the certainty we have in any field.

Cardinal Newman and Professor Shedd use human reason as surely as Martineau and Kant in their positions. And then we must learn that an experience is worth immeasurably more than an outside command to any life to reach any grade of certainty in faith or a true course in conduct; it is forever true that the "Pure in heart shall see God."

Then we will conclude that an infallible guide such as we have sought is absolutely impossible because of our mental life. If the instructions given were infallible they have to come to our limited, distorted, fallible minds, and what we really get is our own conceptions of the instruction of the infallible guide. One's own conception must always be subject to fallibility in its formation until we reach the perfect vision of God.

The Church, the Bible, the Person, these must each abdicate as sole and final authorities in faith and conduct and frankly say: "Infallibility is not in me, inerrancy is not with me, supreme assumption is not for me."

And yet this longing for some resting place for faith, some master for conduct, some single source for knowledge, means in its last analysis that the life demands foundations, subjective and objective, in religion as well as philosophy.

It can have them. But at its best the soul will be puzzled, bewildered and at times discouraged if it attempts to construct its creed and determine its conduct without remembering that deeper than all and better than all is the purpose, the motive, the spirit that actuates a life. In the attainment of the truth we need, in the search for the duty whose end is the knowing of God, and the growth and perfection of character, we cannot emphasize too strongly this conclusion: The Christ-purpose, the Christ-spirit, the Christ-love, is the nearest, is, in fact, essentially now the final and infallible authority for every life.

NOTE.

The following books are consulted in the preparation of the opening article:

1. "The Place of Christ in Modern Theology." Fairbairn.
2. "The Seat of Authority in Religion." Martineau.
3. "The Place of Authority in Religious Belief." W. H. Stanton.
4. "The Influence of Authority in Matters of Opinion." Cornwall-Lewis.
5. "The Origin and Development of Religious Belief." Baring-Gould.
6. "The Bible, The Church and The Reason." Briggs.
7. "The Foundations of Belief." Balfour.
8. "The Evidence of Christian Experience." Stearns.
9. "Grammar of Assent." Newman.
10. "The Christ of To-day." Gordon.
11. "Continuity of Christian Thought." Allen.
12. "The Gospel for an Age of Doubt." Van Dyke.
13. "Evolution and its Relation to Religious Thought." Le Conte.
14. "History of Civilization." Guizot.
15. "A Study of Origins." Preneuse.
16. "Rational Theology." John M. Williams.
17. Monographs, by Prof. B. P. Bowne, Phillips Brooks, Prof. Curtis, C. F. Dole, E. S. Carr, Marcus Dodds, Lyman Abbott, Principal Fairbairn, Prof. Gardiner, James Martineau, J. P. Coyle, Prof. McKenzie, Pres. Hyde, G. M. Steele and W. G. Seaman.

The Study Table.

Notes of Recent Books.

From D. Appleton & Co., we are in receipt of A Story of American Life, entitled "David Harum." We have carefully read this book, and with some hesitation place it in the list of about twenty good novels to be set down to 1898. It certainly does not rank anywhere near to "The Latimers," or "The Story of An Untold Love," or to "The Pride of Jennico," all of which we have recently noticed. It has but one strong, thoroughly excellent, well-drawn and original character ; but this one character, David Harum, is so well done, that it makes the book a success. It is a novel written in dialect, and unexpectedly that dialect is found in the very heart of the Empire State. David Harum is an instance of thoroughly practical, generous, human nature, as it has been developed during the nineteenth century along the line of the Erie Canal. The book will appeal to a pretty large circle of readers.

"The Story of An Untold Love," by Paul Leicester Ford, comes from Houghton, Mifflin & Co. I do not think the English language holds a better study of that subtle affection, which is a development of companionship and thorough intimacy, rather than a sudden passion, than this novel by Mr. Ford. And yet to this natural affection which sometimes, but rarely, is the result of companionship, there is added that exquisite power of noble passion, which finds its basis in the physical rather than in the psychical nature. In one place Mr. Ford makes his hero say, "I should think myself fatuous in claiming that you influenced me physically—that I am conscious of a material glow, ecstacy, thrill, call it what you please, when with you—if I had not once heard Agnes declare that she always felt when you were in the room, as if she had been drinking champagne." The book includes a succession of studies of human nature of a subtle sort, rarely elsewhere equaled, and is a love story that deserves to be written even in this age when love stories fill half of our book shelves. The book surprises me and delights me, but it is difficult in any possible abbreviated form, to express its charm and value to my readers. I wish to copy just one passage, which will illustrate the deep insight into human nature, especially into the nature of scholars, which is everywhere manifested in these pages. "I am conscious that there was in him a certain weakness, which is almost inevitable with mind cultivation—an engulfing as it were of the big principles of right and wrong in the complexities and the refinements of cultivated thought." This explains, or goes to explain, why so many men of high intellectual culture seem to have a lack of moral instinct in business affairs.

A little volume of a good deal of weight comes to me from Appleton & Co., entlitled "Philip's Experiments, or Physical Science at Home." The book is not only a really good scientific book, but is equally full of literary quality, and even a good deal of history. The boy who masters it must know considerably more about English authors, like Chaucer, George Hare, Mr. Balfour, Pope, and a good deal more about some points of American history. It is well to encourage every attempt at the development of our boys in home science. Every farm house should have its shop and every home should have its laboratory. On the whole, "Philip's Experiments" is a very useful book.

I have referred, in a previous number of the NEW UNITY, to that admirable book, by Judge Chamberlain, entitled "John Adams the Statesman of the American Revolution." I should like to have my readers make themselves familiar with this book, because there are so many of the common errors concerning American history here corrected. Here is a capital picture of the difference between a statesman and a politician. He says, "John Adams at his best was always a statesman. As a politician he made a very indifferent picture. In his country's ends he always succeeded ; always ; and in his own quite likely always would have failed, had he sought any that were merely personal." The politician is the man who succeeds in selfish plots, the statesman is the man who succeeds in generous purposes. The book is published by Houghton, Mifflin & Co.

The American monthly *Review of Reviews* closes up the year with a number that certainly never has been surpassed by any magazine in America. I have said before and I say it again that this magazine should be considered essential to every household, as the very best possible form of contemporaneous history. Bind it, and let it be kept as the substantial basis of a family library. Keep it with your Cyclopedias and Dictionaries.

The *Atlantic* is steadily moving toward the position of the great American review. It nearest of all American magazines approaches the great English reviews, and I am not certain but that we may already say it surpasses the best of them.

The *New York Voice*, notwithstanding its intense prohibition advocacy, has long been known for a paper of real literary ability. It will open its next year in a new form, much like that of the *Ladies Home Journal* and the *Youth's Companion*. Its editorial work is fully equal to that of any paper in the United States.

The Christmas number of the *Century* outdoes itself. Its illustrations are the very perfection of art ; its stories are from the ablest authors ; its essays are masterpieces. I should like to call especial attention to an article entitled "Some of Lewis Carroll's Child Friends" in the December number, and to another entitled "The Many-Sided Franklin."

The *Forum* claims to be the most carefully edited and most comprehensive magazine of its class in the world. It certainly is the most just and impartial literary organ in America. It has gained for the past few years steadily in the way of thoroughness and comprehensiveness. Some years ago we were compelled to say that this magazine had formed the unpleasant habit of placing sensationalism ahead of worth, but for the last few years the *Forum* has undertaken to give us the best possible material, and has succeeded.

E. P. P.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—Be liberal in your praise where praise is due.
MON.—The devil tempts men through their ambition, their cupidity, or their appetite, until he comes to the profane swearer, whom he clutches without any reward.
TUES.—Education is our only political safety.
WED.—Genius may conceive, but patient labor must consummate.
THURS.—Bodies are cleaned by water; the mind is purified by truth.
FRI.—Superiority to circumstances, is one of the most prominent characteristics of great men.
SAT.—Temptation is a fearful word. It indicates the beginning of a possible series of infinite evils.
—*Horace Mann.*

"Pa's Old Clothes."

It is very queer how partial
My ma always seems to be
To the old clothes pa is wearing,
And she wants them all for me.
Just when she is proudest of me—
When my teachers tell good news—
Then she says: "That boy will some day
Step into his father's shoes."

Father's shoes are big and clumsy,
And already out of style,
And the old hat he's been wearing
I would know it half a mile!
Yet I've very, very often
Heard her also speak of that—
Of her boy in future wearing
Some proud day his father's hat!

Now pa's rich and influential,
And could buy new clothes each day
And not ever pass his old ones
To his only son this way.
No, I cannot understand it,
And it gives me fits of blues
That I'll have to, when I'm grown up,
Wear my father's hat and shoes!
—*Exchange.*

A Great Scheme.

It was a freezing day. Bits of ice basked stolidly in the cold sunshine without even a hint of moisture about their edges. The north wind blew sharply around every corner, and tore through the streets at a mad rate, making ears and noses tingle and ache.

Down Asylum Avenue walked Maud Harper and her mother. As they passed the peanut-stand at the Dearborn Street corner, the wind stopped to take breath. This gave Maud a chance to straighten her hat and to turn toward the peanut-seller with a nod and a smile. It was evident that she and the old man were on pleasant terms; for his brown face brightened when he saw her, and he paused in serving a customer to touch his cap with deferential gesture. A few steps farther on Maud spied a small boy with his scrawny little fists close up to his mouth in a vain endeavor to warm them with his breath. His face was hard and thin and sad, and Maud's own face grew tender with sympathy.

"O mamma, see that poor little fellow! His hands must be so cold! May I warm them? Oh, may I, mamma?" The voice was eager.

Her mother smiled down at her. "If you can be quick about it," she answered: "we haven't much spare time."

Maud waited for no more. She darted ahead, caught the boy by the sleeve, and with a few words pulled him gently toward the corner they had just passed. The peanut-seller saw them coming, and a broad smile lighted up his wrinkled face.

"Anither pair o' cauld hands?" queried the old Scotchman, as the two stopped by the little stand. Maud nodded gayly, producing some money from her dainty purse, while the boy waited in scared wonder, looking as if he had half a mind to run away. But instead he stood like a small statue, while the peanut-man measured out the hot nuts, and filled first one and then the other of his coat pockets.

"Ye'll be no mair cauld," commented the old man: and, with a dawning light in his eyes, the boy thrust his little red hands among the novel pocket-warmers. A grin of joy replaced the wondering look as the grateful heat made itself felt; and then one of the peanuts was popped between the pinched lips, and delight made the weazened face to fairly shine.

"Come, dear, or we shall be late for the train," urged Maud's mother.

"Thank'e ma'am!" the urchin managed to say, as his little benefactor moved away.

The old Scotchman looked on with a contented smile; while a young man who had been watching the proceedings said to his comrade:—

"That's a great scheme! Think I'll try it!"

And he did.—*Youth's Companion.*

The Mission of Children.

How can a little book that says almost nothing about homes have the power of filling our hearts as we read it, with the deep yearning of tenderness that goes to fulfill the spirit of home life? Just because it tells of the blessings that come to us through our children. It tells of the blessings that may come to anyone through children, if the heart is open to their fresh, young lives, and the wish is there to contribute to their growth and happiness.

The book is written by Mrs. Alice L. Williams, is simply and tastefully bound, and the proceeds of its sales at 50 cents a copy are to be used for the benefit of two small hospitals for crippled children. It may be had at the Congregational Book Store, 175 Wabash Avenue, or of the author at 593 Jackson Boulevard. She gives in it the story of one child's short life and the memory of that child's brave suffering, his devoted love and care for another lives in our thought like a benediction which we feel bound with happy bondage to transmit so far as possible to other children. E. T. L.

When the gymnasium has made a young man an athlete, it has done something; when the college has made him a scholar, it has accomplished more; when the school and discipline of life have made him a man, they have achieved the highest excellence.—*Exchange.*

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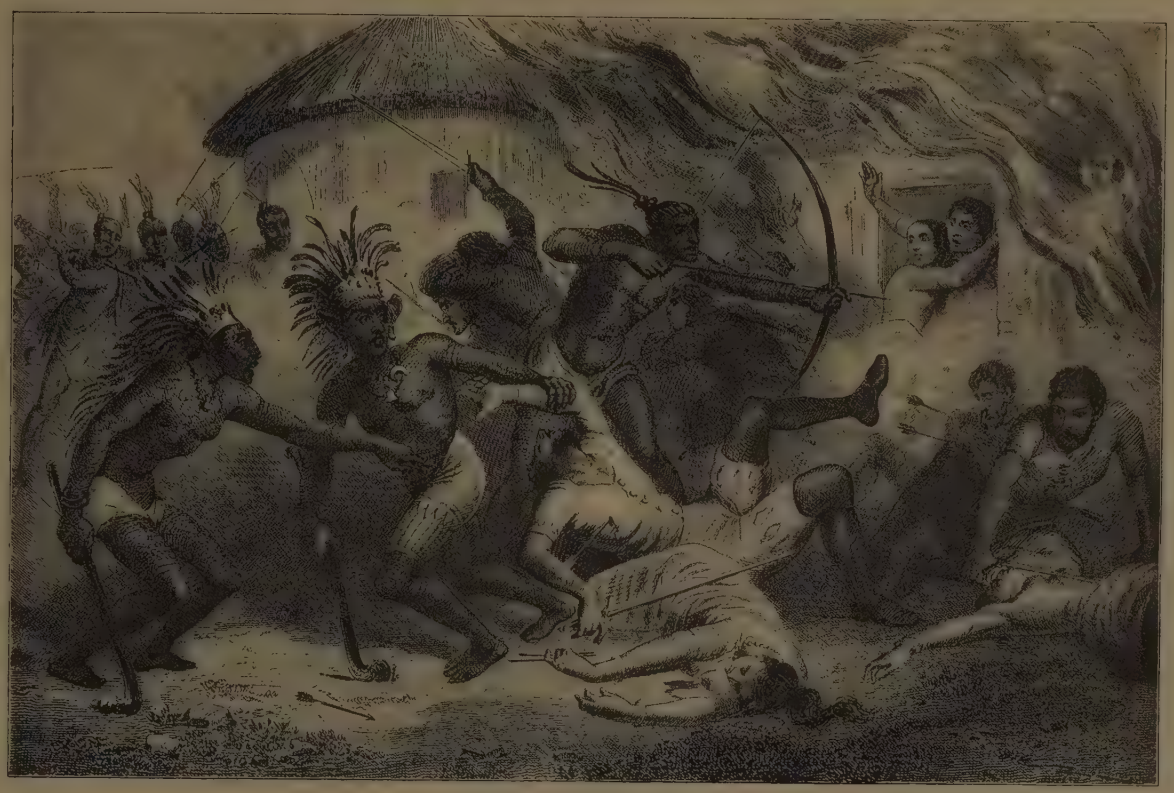

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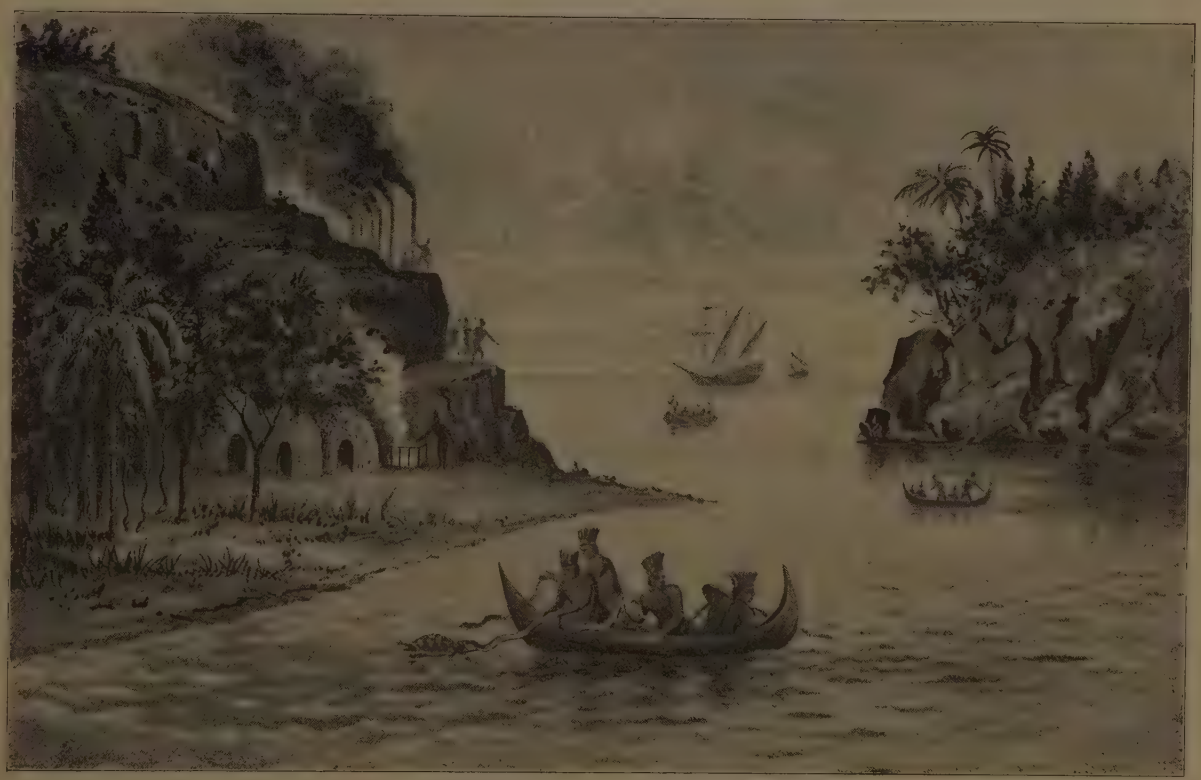

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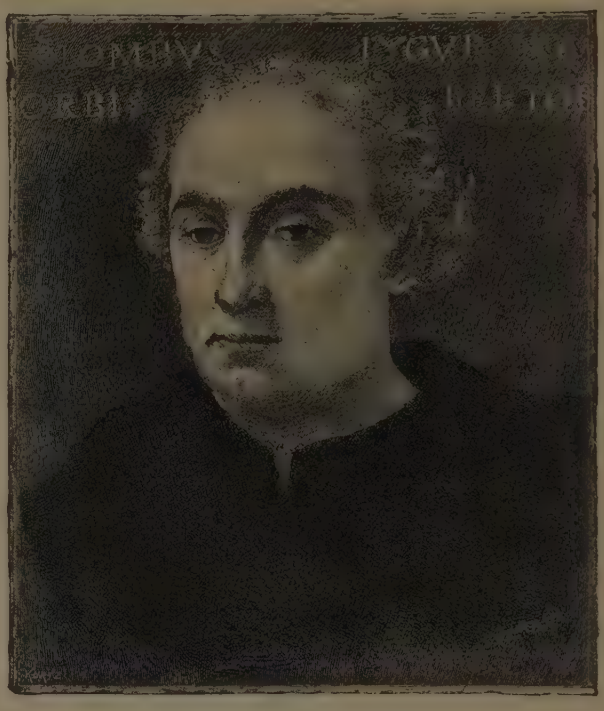

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From the "Isabella" Columbus, Page 171, Vol. III.

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The Liberal Field.

"The World is my Country; To do good is my Religion."

UNITARIAN.—The Rev. George E. MacIlwain having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry is hereby commended to our ministers and churches. W. L. Chaffin, Chairman. D. W. Morehouse, Secretary.

LINCOLN, NEB.—The State Journal, published at this place, contains a sermon recently preached by Rev. Mr. Arnoup in the All Souls Unitarian Church of this city, entitled "The Church of the Future," which he says "should be something more than preaching places; they should be engines for the uplifting of humanity, the rooting place of every good reform." Mr. Arnoup is supplying the pulpit pending the arrival of Rev. J. L. Marsh of Saco, Maine, who is to take the permanent pastorate. Mr. Arnoup ought to have an opportunity to be heard in many places if he continues to preach sermons with the vitality of the one before us.

GENESEO, ILL.—The Unitarian Church here has just lost by death one of its most loyal and trusted friends, Mr. John Goss, for many years a leading business man in this place. Mr. Goss was born in Lancaster, Mass. May 26, 1810, and was thus over eighty-eight years of age when he died.

At the age of nineteen he went to Boston, where he lived for several years, and where he imbibed his religious convictions and sentiments from Channing, Parker and James Freeman Clark. He came to Chicago in time to help found the First Unitarian Church of Chicago. In 1855 he came to Geneseo where he has lived until his death. He was the founder of the Geneseo Unitarian Church, and the first one to greet Rev. M. J. Miller and wife when they came here to take up their ministry some thirty years ago.

His wife and two daughters survive him. He was the type of a man who civilizes a community by his simply living in it. T. P. B.

FT. COLLINS, COLO.—DEAR UNITY:—We are still at it in Ft. Collins. Our work is progressing steadily. Good-sized audiences every Sunday. We will continue another year. The outlook is bright with hope. Sorry I could not be with you at Omaha, but circumstances prevented. What a glorious series of meetings! Am still doing what I can to increase subscription list of NEW UNITY. We are building a library in connection with our church. Sometime we hope to make it a public library. If anyone has a few books to give away we would gladly pay express or postage. Any book on science or fiction would do.

Ever faithfully,
GEO. M. FALCONER.

Books Received.

FROM FUNK & WAGNALLS, New York:
In Christ Jesus, or the Sphere of the Believer's Life. By Arthur T. Pierson.
Catherine of Siena. By Arthur T. Pierson.

FROM HOUGHTON, MIFFLIN & COMPANY, Boston:
Afternoons in the College Chapel. Short Addresses to Young Men on Personal Religion. By Francis Greenwood Peabody Plummer.

FROM HERBERT STONE & COMPANY, Chicago:
By Lawrence Growland, M. A.

FROM GEO. H. ELLIS, Boston:
Our Unitarian Gospel. By M. J. Savage.

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One of Our Holiday Specials.

Christmas Gift Suggestion.

Now is the time to begin planning for Christmas. Nor is it too soon to think of what we are to read next year. There is no sound reason, of course, for greater care of our time during the closing year of the nineteenth century than we have exercised before, or shall in the future. And yet, we all of us feel that it is in some way a different year, presenting an opportunity, perhaps, to make up unimproved chances; in short, the time to make ready for a new century, the only one that any of us can ever see.

With these things in mind, the publishers of the NEW UNITY have for several months been on the lookout for attractive and appropriate suggestions with which to please and interest the Christmas gift buyers. We have something to offer in connection with a year's subscription to the NEW UNITY, something out of the common, combining important subject, literary excellence, artistic design, beautiful execution, exclusiveness with a genuine bargain as to cost. It is difficult to find a combination of this kind. It has been left to the NEW UNITY to place within reach of its readers, at less than half price, a *de luxe* edition of a really great work, one originally limited to eleven hundred numbered copies, of which one-fourth remain. This famous edition was brought out by one of the oldest and most reputable publishing houses in the country, and illustrates the highest excellence in the book-making art in every detail of paper, printing, illustration and binding.

Such, in brief, is the material form of the "Isabella" Edition of **Washington Irving's Life of Christopher Columbus.** The set comprises three royal octavo volumes, more than twelve hundred pages, bound in half morocco and maroon silk cloth stamped in gold, gilt top, profusely illustrated, printed on superb paper from new plates in large, clear, perfect type.

In this notice something may well be said both of Irving's literary reputation, and more particularly of his Life of Columbus.

Washington Irving—born in New York City in 1783, died at Sunnyside on the Hudson in 1859—was America's first writer of note, the first to gain recognition in Europe. The enviable literary reputation he earned is still his. He has never been supplanted. Irving still towers above all American men of letters, living or dead. Speaking of Irving's Knickerbocker History of New York, his life-long friend and admirer, Sir Walter Scott, says: "I have never read anything so closely resembling Dean Swift."

Irving's Life of Columbus was written after several years' residence in Spain and Italy where every opportunity was given him for collecting full and accurate information of the great explorer and discoverer. It far out-ranked any other biographical work on the same great subject. "This is one of those works," writes Alexander H. Everett in *The North American Review*, of the new Life of Columbus, "which is the delight of readers and the despair of critics. It is as nearly perfect as any work can well be."

In our present difficulties and differences with Spain, now old, decrepit and decaying, we should not forget that to a former subject of hers we owe a debt of gratitude that is beyond all calculation.

The record of Columbus' life must always possess a great interest to the American reader. It should be familiar to all. The subject is replete with every variety of interest, crowded with romance and adventure, stocked with historical information, a landmark in the upward course of advancing civilization. Such a subject in the master hands of Washington Irving cannot fail of the greatest interest, at once full of valuable information and delightful reading.

The opportunity to secure a copy of the "Isabella" Columbus, offered this season by the NEW UNITY, is unusual and can never come your way again. The price and terms are as easy as possible. Readers on the lookout for a desirable Christmas gift will take early advantage of this offer.

The publisher requests that subsribers call attention of friends to this great offer.

Full announcement of particulars will be found in the Special Supplement elsewhere in this issue.

If there is a single set of the "Isabella" Columbus left on hand December 25th it will be due to our not having made it clear to readers the genuine merits of the work, and how much of a bargain it is, because if you are looking for a really fine Christmas present to give your best friend, the "Isabella" Edition of Washington Irving's Life of Columbus, *de luxe*, numbered and signed sets, is the most rare, elegant and exclusive gift you can make.

Use the coupon in the Supplement herewith. Send $12.50 in any way most convenient, and the books will be shipped at once, all charges prepaid.

Bear these facts in mind: Those first sending in their orders will receive sets having the lowest numbers. The "Isabella" Columbus was never before offered at less than $25.00. The NEW UNITY has taken all that remain of the edition. The work can, therefore, be obtained nowhere else in the United States.

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SERMONS FROM SHAKESPEARE

By WILLIAM DAY SIMONDS.

CONTENTS: **Introductory Address.—The Pulpit and Higher Literature. Noble Brutus.—Faithful Cordelia.—Faultless Desdemona. Destiny-Driven Hamlet.—Lady Macbeth.**

EXTRACTS FROM THE INTRODUCTORY ADDRESS:

Four centuries ago Europe awakened from the long sleep of the dark ages, came into possession of one great book—the Hebrew Bible. This book was library alike to peasant and prince. The multitude knew not that other ancient writings existed, and fondly called their new found treasure *The Book*. Naturally men sought to conform all thought and life to Bible teachings and standards. They endeavored to base science upon scripture, rejecting all truth not revealed in the word of God. The attempt failed, for science knows never a master. Zealous and stalwart believers attempted to conform Government to the Mosaic pattern. This was the dream of Puritanism. But the Puritan failed. The vast tides of human progress swept past Moses and the prophets. The teacher could not content himself with one text book. The statesman found human experience a better guide than ancient documents. The scholar discovered to an eager generation the mind of Plato, the wisdom of Socrates, the eloquence of Demosthenes and Cicero, the poetry of Homer and Virgil, and so dawned upon the world the glory and beauty of the renaissance. * * *

The minister may deal with higher literature after one of three methods. He may ignore it altogether, and confine preaching to an exposition of the religious experience and expression of the old time Jew. This is the only consistent course for the devout believer in traditional theology, and commands the respect due an honest faith, however ignorant. Or the minister may derive in fact the chief part of moral and religious instruction from modern letters and science, but always beginning with a low bow to the popular idol. * * *

This is the dear old method of expediency; all who love progress served as angels' food cling to this method. It secures the widest and sweetest admiration of men with the least salt of criticism.

But there is a third method. To embark freely upon the ocean of truth, to listen to every word of God-like genius as to a whisper of the Holy Ghost; a method based upon the conviction that beauty, truth and love are always divine, and that the real Bible, whose inspiration can never be questioned, comprises all noble and true words spoken and written by man in all the ages. * * *

THE CRITICAL COMMENTS

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Little space has been given to purely literary or critical matter, and the carefully selected "Comments" preceding each sermon will serve to show that while the author is independent in judgment he is not without good company in the interpretations upon which the sermons are based. The "Comments" also illustrate most strikingly how wise men differ in the domain of Shakespearian criticism. At the same time they add much to the value and interest of the book.

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